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The Mystic Message of Christmas



Christmas bells! Have you ever felt their magic in childhood days before doubt crept into your heart? The same bell rang for church on Sundays and for prayer meeting at mid-week, but there was a different ring at Christmas, something unusually festive. . . . Never do the bells sound so festive as when they ring out their message to the waiting world, "The Christ is born!"

The sounding of the bell when the candle is lit upon the altar was inaugurated by spiritually illumined seers to teach the cosmic unity of light and sound. The metal tongue of the bell brings Christ's mystic message to mankind as clearly today as when He first enunciated the gracious invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Thus the bell is the symbol of Christ, "The Word," when it calls us from work to worship before the illumined altar where He meets us as "The Light of the World."



The particularly festive feeling awakened by the Christmas bells is produced by cosmic causes active at this time of the year, and the present season is holy in very truth. . . . Outwardly reigns the gloom of winter, for the visible symbol (the Christ-star, the Sun) of "The Light of the World" has been obscured; but on the darkest night of the year Christmas chimes evoke a ready response to the Christmas feeling which makes the whole world akin, children of our Father in Heaven.

May the mystic music of the Christmas chimes awaken the tenderest chord in your heart during this Holy Season, and may God help us during the coming year to attain a greater measure of Christ-likeness.

—MAX HEINDEL.

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Christ and the Christmas Miracle

By KITTIE S. COWEN

PROBABLY, never before in the world's history has there been a time when there was such an imperative necessity for enlightenment in relation to the origin and destiny of man, the earth on which he functions, and the Creator of all things which exist in our solar system. History records perilous times in the past that have led to the downfall of nations and the principal causes which have resulted in such appalling disasters; but previously these calamities have been partially, if not wholly, localized. Many nations have grown into world prominence, flourished, expanded, and then fallen into decadence, and in time the very existence of many of them has even been forgotten. Serious disasters, yes; all of which could have been avoided; but they were not *world* disasters, such as humanity is facing today.

What has been the cause of these preventable catastrophes, and our present appalling situation? In every instance the cause has been practically the same—disobedience to divine laws all of which work for the good of all created things; and this disobedience was brought about by arrogance which created wilfulness, selfishness, jealousy, hatred, sensuality, and greed in the minds and hearts of the people.

The first trouble began when, in the region symbolically known as the Garden of Eden, our first ancestors disobeyed the law and took upon themselves the propagation of their progeny in accordance with their own will, with utter disregard for propitious planetary influences which would alleviate pain at the time of the Ego's birth into the physical world. Divine law under the supervision of highly developed Hierarchies invariably works for the best good of all created things, for the great Hierarchies in charge of cosmic forces always use the power they are delegated to supervise, to carry out the development of the divine plan. It is only when mankind, under the misguided direction of their own free will, attempt to frustrate the materialization of the work of these great Beings, that they bring disaster upon themselves—the inevitable result of temporary interference with the destined course of cosmic force.

These disasters prevent humanity from pursuing farther a course which would not only hinder, but would actually prevent them from

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developing the powers of the Spirit during this particular sojourn on earth. The Spirit, the real man or woman, is a differentiated part of God and therefore can never be annihilated; but the Spirit's progress can be so retarded by its own acts of free will, that rather than let it go on its self-injury course, the Great Ones permit it to bring some form of disaster upon itself, which will end its career in one earth life in order that during its heaven world tuition, it may come into a realization of the error of its past ways and be prepared to pursue a truly constructive course in its next incarnation; and for this reason they permit catastrophes to do their apparently destructive work, in order to save their charges from a much worse fate. Furthermore, be it understood, that God *does not* originate catastrophes and visit them upon man.

Catastrophes are the result of man's own wrongdoing. The occult scientist knows that they are brought about by man's immorality and anti-spiritual tendencies, which arouse the nature forces (salamanders)



in the seventh stratum of the earth to destructive activity. The forces in this stratum are at all times an exact reflection of the existing moral status of mankind. They might be called the general agents of retributive justice, causing floods, tornadoes, earthquakes, et cetera, or the beneficent formation of oil, coal, or minerals for various groups of people according to their deserts. So again we find the words of the illumined apostle Paul verified: "Be not deceived; God is not

mocked: for whatsoever a man soweth, that shall he also reap."

The cosmic law, like attracts like, is ever active. Therefore if man wishes to live in peace and harmony, he must radiate a like vibration. However, in the past so evil was the purpose of the majority of his activities, that there was great danger of his destroying the world where his lessons were to be learned, which calamity would have frustrated his development for untold ages. Realizing the appalling, self-generated catastrophe that was about to befall mankind, there was great consternation and concern among the mighty Ones in charge of his evolution. Something drastic had to be done, and that right speedily. Then the great Sun Spirit, Christ, the embodiment of unity and love, offered Himself as a heaven world emissary, to go to the earth planet to save both it and its people, from a fate from which it would require aeons of time to rescue and reestablish them in the evolutionary scheme. Love was the only power that could save this arrogant, benighted, self-seeking people from plung-

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ing farther into sensuality, heresy, and the Spirit's total loss of control over the degrading activities dictated by the desires of the lower self.

This sacrifice was not made for one certain time, but was to be continued yearly, until a sufficient number of earth people had so developed their spiritual powers that they could take over the work that the Christ was doing, and thereby release Him from the excruciating pain caused by imprisonment in the earth for six months out of every year. This sacrifice was to begin every fall when the Christ would commence His descent from the heaven worlds, contact the earth's atmosphere at autumn time, enter the earth, and reach its very center on the longest and darkest night of the year at Christmas, there to release His own rejuvenating spiritual power to give new life to the earth, wherewith to carry on the activities of nature during the coming year.

Without this yearly infusion of Christ life and energy mankind would soon perish physically and his orderly progress would be frustrated so far as his present plan of development is concerned. So it is that year after year at Christmas time, since that far-off event, the Christ has come to earth, clothed in a garment of supernal light, to offer His annual Christmas gift to man—His own life force which He releases from Himself and sends it forth without stint or measure, not only for the benefit of mankind, but for all created things which are evolving both in and upon the earth.

At Christmas time it is easier for man to contact this great outflow of divine life and love released by the Christ than at any other season of the year; for at that time the spiritual influence is strongest and its force most potent. It therefore behooves each individual who desires to develop his or her spiritual powers, to prepare himself by means of deep concentration and earnest prayer to raise his own vibration until it becomes attuned to the keynote of the Christ. When the individual has accomplished this, he will be aware of his attainment, for he will be able actually to cognize both the tone sounding within himself and the one sounding from without. The Christ made this truth known to His followers when He told them: "My sheep hear my voice (sound), and I know them, and they follow me: and I give them eternal life."

Christmas time! Is it not possible that this inflow of the Christ life and love will furnish the needed power to save the world from the eminent destruction toward which it is so evidently drifting? We are the channels through which this great power can work; ours is the opportunity and the choice. God grant we may use this privilege to further the eternal welfare of all mankind.

THE MYSTIC LIGHT

"There Went Out a Decree"

By GLADYS RIVINGTON

They all were looking for a king
To slay their foes and lift them high:
Thou cam'st a little baby thing
That made a woman cry.

—George Macdonald.



AND IT came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

(And this taxing was first made when Cyrenius was governor of Syria.)

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem: (because he was of the house and lineage of David:)

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. St. Luke 2: 1-7.

What an arresting contrast, what a study in power, is presented in the above passage from St. Luke's gospel, describing the birth of Jesus the Christ! On the one hand is the oppressive might of the Roman Emperor, able to tax "all the world" by decree and to move whole populations around at will. On the other hand, almost unnoticed, and denied

house-room, is the spiritual power—a tiny baby thing in its beginnings, but destined to grow and spread and eventually to free all men from tyranny and oppression.

The first half of this story is familiar to us all in these days. We know much of dictators, the high cost of government, and the resultant heavy taxes; displaced persons abound, and whole segments of the population have been forced to move at the whim of one man. The world still has its Caesars and government by decree. The other form of power, the spiritual, is still all too little known or understood, even in the twentieth century.

Down through the centuries, since St. Luke wrote his gospel, there has been a constant struggle for freedom, and history records the achievements of the human race in its agelong fight to cast off the heavy yoke that the Caesars of the world would fasten around its neck. Much, very much has been accomplished to enable the humble, average man to enjoy a certain amount of liberty, to live his own life, and to express the dignity of his being in the daily living. The eighteenth and nineteenth centuries, in particular, saw great strides taken in this direction. In many lands men achieved the right to live without the

fear of the decrees of one man and in comparative safety of person and possessions. In less favored countries the ferment was stirring, and the down-trodden everywhere lifted their heads in hope. Then in recent years a new breed of Caesars arose (we call them dictators), who sought absolute power and threatened to plunge the globe into another reign of terror. It seems the fight is not yet won.

Perhaps never before has the subject of government occupied men's minds as it does today. People weigh theory against theory, ideology against ideology, as though in some "ism" lies the answer to the present dilemma. It often seems that the heart of the whole matter escapes their attention as they argue.

The fact is that any government that rules from without, even a democratic regime, tends to become oppressive in time, unless the consciousness of the people expands and grows so that more and more the laws are written in their hearts, instead of being piled up on the statute books. Man has fought hard to bring order out of chaos, freedom out of slavery, and dignity out of serfdom, and is still fighting. He cannot rest upon past performance, but must follow the way onward and upward. The tendency of government to become "big," and to exercise more and more power over the individual, must be held in check by increasing understanding and individual self-control. As a new age draws near the old ways are being scrutinized and tested, and this is good. However, it is important to remember that what is needed is more self-government, not less. In a sense all outward authorities are but caretaker governments. They hold office until the time when love—which works from within—shall rule, instead of law applied from without. When that time comes the Kingdom of Christ will be established.

The path of evolution is a spiral. It does not go straight upward leaving behind once and for all the old condi-

tions, but turns in slowly ascending circle. Old problems crop up to be dealt with anew on a different level under slightly improved conditions, until the lesson is firmly established in the consciousness of the race. Seeming recessions are opportunities to appraise methods and values and to gather strength for the next forward move, using past experiences to achieve a higher level than before. This is the slow and sure way of human evolution. The setbacks of the present time act as a goad to prod humanity into seeking and finding the true freedom, which cannot be conferred from without but comes only by growth from within. This is the liberty with which Christ makes one free, and His is the rule that shall even-



tually be established "for the government shall be upon His shoulder."

It is difficult, perhaps impossible, to convey spiritual truth in words. There is always the tendency to materialize it and make the interpretation in terms of our own understanding of the moment, whereas Truth is Eternal in the heavens and can be rightly understood only by means of the spiritual faculties within. Anna Kingsford, a nineteenth century mystic and occultist who wrote of the inner meaning of Christianity, said: "Truth itself is unutterable save from God to God." This means that only by the spiritual nature can spiritual matters be apprehended. Max Heindel voiced the same thought when he warned students of *The Rosicrucian Cosmo-Con-*

ception in regard to charts and diagrams. "They must be spiritually conceived." These thoughts must be borne in mind as we approach the subject of the Kingdom of Christ. Those who attempt to fix the Kingdom in time or space do not begin to understand its nature or spiritual meaning. There are some who look forward to its establishment on earth very soon, but as one reads what they write one is tempted to think that they, too, "are looking for a king to slay their foes and lift them high," and that little more than the Jews of old do they understand the inwardness of the Christian message. There can be no Kingdom of Christ on earth except it first be established within the hearts of men, yet those who are ready may enter it now, for it is not an outer but an inner rule.

Poets come nearer to expressing truth in words than the rest of us, so let one of them speak for us now:

*"For not in far off realms of space
The spirit hath its throne;
In every heart it findeth place
And waiteth to be known.*

*Thought answereth alone to thought
And soul with soul hath kin:
The outward God he findeth not
Who finds not God within.*

*But if the vision come to thee
Revealed by inward sign,
Earth shall be filled with majesty
And with His glory shine."*

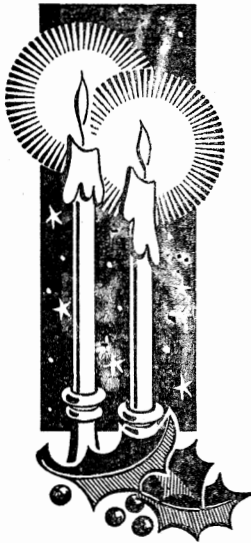
In this light the Kingdom of Christ is in our midst, and the earnest seeker may find the way to enter now. For such there is an alternative to the slow spiral way of evolution. It is not spectacular, but hidden; not a way of self-glorification, but of humble compassion and service. It is not confused, contradictory, complex, as the spiral path tends to be. It is simple, straightforward, direct, but *steep*, for it cuts through the centers of the evolutionary

spirals and extracts from each the essence of the experience in store for humanity. It is the inner way illustrated by the symbol of the caduceus. A man may enter it by passing into the mystery of the heart of his being, and by the light of the Christ love may follow it to the summit of attainment and the fulfillment of his destiny. It is indeed the way of liberation, for by following the law within one becomes freed from outer control. What kind of a law is that which a man cannot carry in his mind? Our secular laws fill volumes and more volumes are needed to explain the first, or perhaps further to confuse their meaning. The Christ Law of Love makes all this unnecessary, because as one loves, aspires, and lives in the light of its Wisdom, he becomes in himself that which he follows, and the light of the Spirit, at first dimly seen, becomes a flame that illumines the whole nature.

The student of the Mysteries, or one who is preparing himself in the hope that one day he may become a pupil of a Mystery School, and so find this inner path, fixes his eyes on the goal Initiation, by which he may obtain formal admission into the school with certain privileges and powers. If he does not receive this, he may become discouraged and consider himself more or less of a failure. Without going too deeply into this subject of Initiation, let us remember just a few things:

The Guardians of the Mysteries are those who have fulfilled them in their own beings. They desire to help others toward the same accomplishment, and at all times reveal as much to individuals as their development demands, and to the masses whatever truth the times warrant and require. Mystery Schools, their methods and instruction, change with the onward course of evolution. What in one age is withheld, or revealed only to those specially prepared, in another time becomes available to all. There is actually no hard and fast line between the Mysteries and public knowl-

edge, for it shifts with the growth of consciousness. When the general level of intelligence is low, advanced teaching must be given in secret and through the Schools, but when the general standard is higher a great deal can be given out openly. For instance, in the Western World in our own times much has been freely published which earlier could be given only under symbol or by secret teaching. The Western Wisdom Teachings speak in plain terms and point the seeker to a safe and sane method of attainment. With this knowledge available and in this Christian era which has opened the Way to all who have reached sufficient soul maturity, there are now no barriers other than



those which we erect. Even without any outward ceremony, the one who makes the law of Christ's Kingdom his law is truly taking the short cut. Without any sudden development of clairvoyance his perceptions are heightened, and he sees and knows what was before hidden. With every effort to govern himself he takes a step upward and loosens the ties that bind him to earth.

Before the Christ can reign, He must be born. Who can tell when the birth of the Christ Child takes place within an

individual? It comes in the darkness and the quiet, almost unnoticed. In embryo it has always been there. It is the Life Spirit principle in man, kingly in its own right, because the World of Life Spirit is the Kingdom. It waits for that moment of soul maturity when the proud Intellect brings to the feet of the Christ all its matchless treasures, to be used thenceforth in the service of love.

The world today is desperately in need of this service. Nothing else will bring order into the confusion of ideas that is filling people with fear. Our feelings of insecurity, our nervous breakdowns, our "cold wars," "wars of ideas," and "wars of nerves," are the lot of a race that has *not* penetrated beyond the World of Thought and found the harmonizing power of the Universal Love. No decree of a dictator can establish this harmony, no act of parliament or congress can legislate it into being, but the one in whom the Christ is born finds in each day that dawns many opportunities to help his fellows establish it within. He learns to speak the universal language, to meet people on their own ground, and awaken or strengthen their faith. Often no preaching is necessary, for if the chord of Love is strong and vibrant it has power to awaken a similar vibration in others.

At the winter solstice the Christian world, yes, and parts of the world not formally Christian, give attention and thought to the gospel story of the Birth in the Manger. Momentarily the confusion and strife are forgotten as the Love vibration envelopes the earth and its aura in a great spiritual flood and men catch a fleeting vision of the better way of life. Christmas time is the symbol of all those things for which the heart of humanity longs today—peace, understanding, goodwill, and love. To those who will have it so, this symbol can be translated into permanent reality.

A Gift "from the Sky"

By BILLEE ECKERT MARTIN



HE calendar indicated December twenty-fourth. The hearts of men said Christmas Eve! The snow fell in huge, cottony tufts and hastened the early twilight. The brightly lighted windows winked invitingly at the passersby. Well clad, warmly wrapped people thronged the streets, laden with packages, overflowing with cheer. They walked rapidly, their hearts light, their feet clad in stout shoes or good galoshes. But the pale, thin man, shivering without a topcoat, did not walk rapidly. Shoe soles worn thin, almost to nothingness, do not make for speedy progress on an icy pavement. Nor does a heavy heart make for a rapid gait.

Not only was his body shivering and cold, but his heart was heavy. Yes, it was heavy with bitterness, sorrow, and desperation. This Christmas was joy to many, but it was to him the final, crushing blow for his beaten spirit. James Wilson was a young man as years ago, but he was hungry; broke; without a job or prospects of a job. Waiting at his home were a wife and child. A child who was an invalid, who could not walk, but who still believed in Christmas. And he had promised to bring her a Christmas present—a surprise; something she had never had before; something she could keep for always.

Jimmy Wilson and his wife, Ellen, had married when quite young. Just two nice young people, very much in love, and with not too much thought of the future. They had enough to live on nicely, and to care for little Patsy, who arrived within a few years to bless their union. No need for them to save; they were young, Jimmy had a good trade, and could always get a job. Only some thoughtless man invented a machine that could do the work of a hundred Jimmies, and Jimmy Wilson lost his

job and could not get another, because his trade was no longer needed. Ellen was the best wife in the world. She scrimped, saved, and did without. Finally they borrowed. But she never complained or let Jimmy know of the dark fear in her heart.

They knew their zero hour when a terrible child's sickness struck down eight-year-old Patsy. They looked at their lovely, laughing little girl, lying stricken on a charity hospital bed twisting in pain. They listened as the doctor gravely told them that their daughter might not live, and if she did, she might never walk again—might never run and play like other children. They heard this, and their hearts twisted in an agony of doubt. The anguished father reviled himself that he had no money to do more for his child. He even thought wryly that if she died, he had not the needed money to bury her.

But Patsy didn't die. She lived, and they brought her back home. Ellen and Jim thought jubilantly that their prayers had been answered. The doctor said that it was a miracle. There was no deformity of the little limbs, no wasting away of the bones of her little body. She was just very, very thin and weak. It would take time, the doctor said. Plenty of good care, and she would be back on her feet again. The parents lived once more. Jimmy got odd jobs, and every cent he earned went for things for Patsy. Ellen prayed, long earnest prayers, and lavished all a mother's good care on her child.

However, Patsy did not walk. The doctor said Patsy didn't really seem to want to walk. He said it was unusual in a child, but Patsy didn't want to get well, it appeared. Now if she had some incentive, if they could arouse her interest in something—. But Patsy

seemed to live in a dream world of her own, and daily faded away. And Jim? Well, he tried, but he was whipped. He had several chances at jobs, but a man with a desperate, bitter attitude does not make a good impression, so he lost out, each time.

This morning, though—well, Patsy had shown her first interest in anything in weeks. Ellen had said something about Christmas, and Patsy asked Jim the question he so dreaded. "Daddy, are



you going to get me something for Christmas?"

Jim looked at the little figure he so loved, and swallowing a lump in his throat answered, "Why, of course, baby. What do you want? Some nice candy?" That he thought, he might manage.

But the child gazed dreamily past him and said, "No, Daddy, no candy. And no dolls, or toys. I want you to surprise me with something new. Something that I've never had before in my life. Something—well, something I can keep for always."

"Sure, darling," he answered, "Daddy promises."

Later his wife spoke bitterly to him. "You didn't have to lie to her. She will

be so disappointed. Where will you get a present?"

Jim gulped and said forlornly, "I don't know. I guess it would have to come from the sky." Later he mused over his inadvertent phrasing. "From the sky." Yes, he thought hopelessly, only from that source could help come to him now. Briefly, desperately, he prayed to himself.

But the day had been fruitless. And all his efforts to get a day's work, to earn a little money to provide a bit of cheer for his family were without avail. So he pondered, as he shivered along the busy street. How could he get the money to buy something for Patsy? And what would he buy if he had the money? Precious little time left. He *had* to have the money.

Suddenly, as if his very thoughts had taken form, he gazed at money—quite a good deal of it. It was lying on a stand temporarily deserted by a collector of Christmas charity funds.

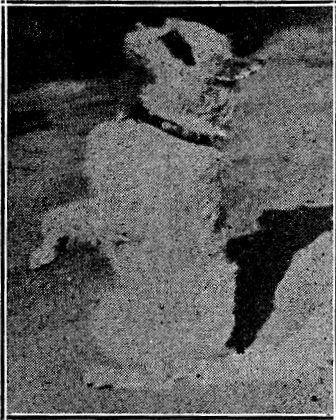
Jim learned then the meaning of temptation. He was a good man. He had never done a dishonest thing in his life. But now—he thought of his desperate need, of Patsy's request, of her faith in him. He thought of Ellen's grief at the child's disappointment. He glanced quickly about him. No one was looking his way. Must be all of forty dollars in paper and silver. He wouldn't take it all, just a little, he thought. He blocked the stand from view with his body, and as his heart pounded wildly, raised his hand. . . .

Just then he felt a wild clawing at his leg. He glanced down, and beheld what was surely the ragamuffin of all dogs. A little fellow—wet, shivering, dirty, his coat matted, but there was something in the little dog's eyes that did the trick. Perhaps it was only the pleading earnestness that one finds in the eyes of a little dog, but to Jim it seemed to be reproach, shame. With a shudder Jim turned and almost ran from the money that had momentarily

tempted him. He had gone about three blocks before he discovered that the little mongrel was panting along beside him.

All the way home the pup kept silent pace with Jim. At his door he tried to chase the little dog away. He really did try, but the little fellow just looked at him and didn't seem to understand that his company was not wanted. Well, Jimmy was naturally kind, and loved animals, so he thought, "Well, what of it? Perhaps I can't feed him, but I can at least give him a warm dry bed for the night!" So he took the little creature into the house with him.

And that is when things began to happen too fast for Jim Wilson. As they



entered the room together Patsy raised herself to a partial sitting position and cried, "Oh, Daddy, you *darling!* Mummy, Mummy, come quick and see what Daddy brought me for Christmas! Oh, Mummy, I *told* you he would bring me something wonderful! Isn't he adorable! And look, he does tricks!"

Jimmy gazed, and his mouth gaped open in wonder. Where was the shabby mongrel that had been his escort? Before him sat a roly poly little dog, his soft tan hair falling into silky curls. His little ears stood up, his stubby tail wagged happily, and there, in the center of the room he sat performing like

a trooper. He sat up and begged. He played "dead dog." He rolled over. He gravely offered Patsy his paw. He folded his arms and "prayed." And Jimmy could have sworn that the little pup looked at him and winked!

No, the owner of the little dog didn't prove to be a rich man, who paid Jimmy a fortune for finding his pet. He didn't prove to own a big business, with a good job waiting for Jim. In fact, no one claimed the little dog, ever. But his coming did something wonderful for that little family. Patsy was really alive once more. She seemed to gain strength and vitality by the moment as she fondled the soft tan curls of the pup. And when Ellen came home from church on Christmas morning, she found Jim dressed and waiting to leave for the later services of church, something he had failed to do for many weeks. She went about preparing the frugal Christmas dinner with a prayer of real thanksgiving in her heart.

As Jim opened the door on returning home heard something he had not **heard in a long, long time.** He heard Patsy laughing and giggling, and he heard Ellen, his dear Ellen, happily humming a tune. The weight and the bitterness lifted from his shoulders, and he thought to himself, "Why, I'm a *man*, a good man! I can get a job! I can take care of my family!" And somehow, out of the strange new faith that was born in his heart, he knew it was true.

As he listened to Patsy babbling happily, some words caught his ear. "Mummy," she was saying, "Isn't Noel fun? I named him Noel for Christmas, you see, because he's the best Christmas present anyone ever got. Oh, hello, Daddy! Listen, Daddy, just as soon as I can walk again Noel and I are *really* going to have fun together!"

"Walk?" Jim breathed the word as softly as a prayer, scarcely daring to believe what he had heard.

"Oh, yes," the child replied. "I'll *have to walk*, real soon, because Noel

wants me to play with him, don't you, Noel?"

The tears rose to Jim's eyes, and his heart flooded with such joy he thought it would burst. He gazed at his wife in mute wonder. "Ellen," he breathed, "*I don't* understand. How did this happen? Where do you suppose he came from?"

His wife looked steadily at him for a long moment. She thought of the many mysterious workings of the hand of God. She thought of her long, earnest

prayers for heavenly intervention in their misfortune. At last she said hesitantly, "I don't know—I don't know for sure. But Jim, you did say that the present would have to come. 'from the sky,' don't you remember? Well, let's not question—let's just suppose that it did. Merry Christmas, Jim, my dear."

And with love and new courage in his heart Jim pressed her hand and said, "Merry Christmas to you, Ellen, and I'm sure,—a Happy New year!"

The Rock of Ages

By BESS FOSTER SMITH



FTEN WHEN I am asleep, I dream I am climbing high mountains. So, after that sleep has come which will end my present journey on earth, I shall not be surprised to find myself picking my way up a steep and narrow path—my spirit freed "to wander where it listeth."

Then, perhaps, as sometimes happens when I dream, I may suddenly come upon a seemingly impassable barrier. I am caught on an ever narrowing ledge. I begin to feel afraid. I dare not look below so I look up, and there, reaching a long arm down to help me is that great and true "Witness for God," scientist and friend to mankind, Le-Comte du Nouy. I know he will be there, because I have depended upon him and his fine words of assurance and high purpose to help me over several otherwise unattainable heights right here and now.

His face will register a true understanding and my fears will subside. With renewed effort on my part and his hand to guide, together we will reach a place of safety beneath a great sheltering rock. Here we can sit and breathe in

the cool, rarefied atmosphere and gaze upon the scene below.

I shall be thinking to myself, "This is the Rock of Ages that my mother used to sing about." As my mind dwells upon the thought I shall experience that feeling of safety and restfulness that has come down through the years with me whenever I have heard that beautiful hymn. It seems my childish efforts to create the image of God from the song is now renewed. "It is the effort." DeNouy has said, in his last great book, *Human Destiny* "that brings things to pass. Mystical aspiration slumbers at the bottom of our souls awaiting the event—" and this is it!

I feel the presence of God, and the overtones of some great and mighty rhythm surrounds me. It is very inspiring, sitting here beside this kindly person and gazing out on the panorama of beauty and grandeur. Mountains lose their peaks in the ever changing clouds, while below great wide plains and mesas are stretching away as far as the eye can reach.

My companion is fixing his gaze on the scene below. "Look!" he exclaims.

"Do you see what I see?"

I follow his direction and finally discover what at first appears to be a long train of ants slowly ascending the steep slopes.

"Why, they are people," I exclaim. "Even as you and I."

Now I recall that there was a picture with high and ever higher peaks inside the cover of that great book which my friend had written, and somewhere in the book it was stated, "We are all



like people at the bottom of a valley who seek to climb a snowy peak that dominates the others. We all have our eyes fixed on the same goal and we agree that there is but one summit to reach."

"Some are taking the wrong path," I exclaim, intent on the distant travelers.

De Nouy was studying the scene as one who would verify truths he had had the courage to declare while he was still of the earth and saw "but through a glass darkly."

"Every one takes the path which suits him best, imposed by the structure of his brain, heredity, and traditions. There are no short cuts, but even though they start from different valleys, they will all meet at the top of the mountain

provided they keep on ascending."

"But does he have to take a certain path?" I ask.

"By no means. Man is free to choose his path. The goal is set, but the ways of reaching it are not. Somehow the crowd must be made to understand that the important thing is, not to follow but to make an individual effort to increase their faith and direct their lives. The criterion of true doctrine is that it affords one freedom and dignity."

My companion is speaking to himself more than to me. His manner is so tense and earnest as he surveys the struggling train winding its way forward against such odds that I refrain from asking the thousand and one questions that come to my mind, but he continues to answer them just as though I had.

"When God gave man freedom of will He abdicated a portion of His omnipotence. When man exercises his freedom of choice he takes charge of his own evolution. But he is only in an intermediary stage between the past, heavily weighed down by memories of mistakes, and the future, rich with higher promise. In this stage he takes advantage of all the traits inherited from his ancestors and transforms them into new tools with which to hasten his evolution. Some day when he grasps the fact that he is at the same time artisan and beneficiary, he will contribute even more greatly to his own cosmic evolution. He will abandon his scaffold."

I am beginning to make out church spires, school houses, and great library buildings and radio stations on the higher mesas. I wonder if these are the tools he inherited from his ancestors, with which to hasten his own evolution. I try to grasp this wonderful new thought.

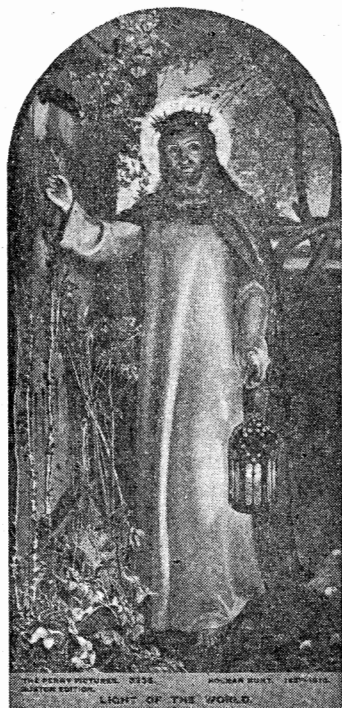
"Why, thanks to his brain alone," my companion comments, "man has in three generations conquered realms of air that would have taken hundreds of thousands of years to accomplish by the

old method."

Like the birds and the bees did it, I presume he means.

"Yet," he continues, "intelligence alone, without the control of a great moral force can turn against itself and destroy man. The whole intellectual structure should rest on a foundation of reinforced concrete represented by unshakable moral education."

We see some who have freed themselves from the throngs and who seem



to be singing and moving with greater ease and rhythm in their transcendent tasks. Of these he says, "If they could all find glory in their work and rejoice in it, the world would be a better place in which to live. If they could only understand that the important thing is to develop what is within them, and to purify themselves, they would come closer to that perfected Ideal which is the Christ."

On the other hand they appear, here and there, some over-burdened souls among the rocks and crags who, against hopeless odds, are struggling on. Of such

he says, "He must blind himself to the ugliness that surrounds him and not let himself be turned from his path by the pitfalls strewn under his feet. He must fix his vision on the beauty he draws from within and concentrate his will on the construction of an unshakable faith. This is a tremendous adventure."

I keep asking myself, "Why? Why? Of what use is the endless struggle?" The scientist is already formulating an answer.

"You see, the reason man struggles to climb the mountain is because his destiny is not limited to his existence on the earth where he lives for a few short years. He has a true and individual immortality which escapes rational conception, but which is, nevertheless, the beginning of a greater and more significant reality."

He continues, "And they who have striven courageously for the spiritual heights in their passage through their bodies are the forerunners of a superior race that is to come."

Here in the shelter of the Rock, I ponder these thoughts for a moment, and I begin to conceive of that great harmonious cosmos, the laws of which are drawing all men of good will and of good faith to the consciousness of the great and important part they play in helping people realize the full meaning and importance of their lives in forwarding the spiritual evolution of mankind. I begin to see that LeComte du Nouy is, himself, "one of those rare transitional forms which, millions of years in advance came and heralded the eclosion of the stable species eventually destined to cover the earth."

So I shall, as my childhood visions vividly pictured, and as later the great "Witness of God" so plainly proved to me:

*"Rise to worlds unknown,
To behold God on His throne,—
Rock of Ages, cleft for me,
I shall hide myself in Thee."*

The Passing

By GRACE EVELYN BROWN

Part 1

FOR SOME TIME, Lucile had had an increasing intuition that she was nearing the outposts of the world; that her life was gradually rounding to its end. Another existence loomed nearer and nearer, a freer life, where to wish was to have, to aspire was to achieve, and where the dreams and ideals of her youth were somehow to be realized. Even though her health remained good and her strength satisfactory for one of her advanced age, she seemed to feel that circumstances were ending in a culmination that nothing had the power to change or delay.

Lucile did not want to leave the world, however, until she had realized a little, at least, of her hopes and ambitions. She had fully expected, when she was young, that she would sometime become a famous singer as well as a poet. She would compose beautiful songs and sing them to vast audiences and be proclaimed throughout the world as a genius.

A part of this ideal was unselfish—that which wanted to help the world and inspire those who heard her lofty thoughts expressed and were uplifted by her songs. This was from her spiritual self, but interspersing this wish of hers was the more personal, selfish desire for self-aggrandizement, of hoping to be tendered much homage. With all of the ambition and zeal of her enthusiastic nature, Lucile had worked hard throughout the years to attain her ideal. She had married young and had two sons. However, in spite of all her obligations, her will to achieve had predominated, and she had known the satisfaction of realizing some of her ambitions. She had sung at concerts and received much praise. She had accompanied herself in her daily practicing and had developed

into an excellent pianist. She had composed both words and music for her songs, but the ambitions are never satisfied. She still felt that she had only made a beginning, and now life seemed to be drawing to a close.

As the years passed, her sons married, and now she was the grandmother of a tiny girl, who had brought with her the mysteries of creation. When Lucile looked into the child's round, inquiring eyes she wondered about the miracle of life. She had often thought about this miracle as it came again and again throughout her own life, while she watched the gradual unfoldment of her own sons and that of her friends' children.

Life had shown her continually the marvels of its own creation: that of an infant, unaware of the universe about it, unable to speak, or walk, gradually unfolding, like a flower—a bud growing more and more from day to day, finding itself gradually, until self-consciousness came into being, and speech, locomotion, and all the other faculties slowly developed. The same laws manifested themselves in all the conditions of nature, from the opening spring buds to the ripening fruit, from the turquoise blue egg of the robin to the hungry nestling, and on again to the winging, singing bird, from the sleeping infant on through gradually awakening childhood to youth, manhood, and on again to the time when the body aged, and on to death itself.

What a prison house the aged body becomes! Lucile often thought of her mother. Her earliest recollections were of a youthful companion, a singer, too, and an actress, talented and teeming with life, winning many laurels in her career as a singer, until the time came when all had to be relinquished. Advancing years took their toll, until at last,

her mother came to live with Lucile and her family, with nothing left in life but precious memories of the operas in which she had starred, and her scrap-book of souvenirs and triumphs. Those who had heard her and applauded her victories were gone, too, into that great and mysterious beyond. No one ever mentioned her now. There were younger ones who took her place, and no one seemed to recall even the memory of her. She used to weep and cry: "Oh, I'm so old, so old!"

Strange that merely living while the earth turns around on its axis so many times can bring about such changes.

Now Lucile had reached the place where she, too, was about to be old and forgotten. What did it all amount to, anyway? Human beings were only just so many moths, dashing around the lighted candle of ambition, and sooner or later, they flew into the flame and were burned—or else exhausted by their futile efforts, they dropped dead, unsatisfied. Yet, there were those whose lives were never forgotten—lives that had made a deep impression upon the world of men, such as those of Plato, Pythagoras, Socrates, Zoroaster, Buddha, and Jesus—still living powers. This was because they were so great that their power never grew less.

Lucile had lingered on, with ever-waning strength and tired rounding back. She had felt that she must live on, so that she could hold her grandchild in her arms before she went, and she was permitted to do so, realizing again the wonder of life, created for a human span. Now, as she wished to achieve greater success in her work, her musical compositions, her songs and their words, and have her poems published in a single volume, she had the added interest of watching the developments of her grandchild. It would be an even greater joy to see the newly arrived Ego take greater and greater possession of the new body as the months passed, and to develop the constantly growing awareness which every month

grants.

Life is a continual coming, lingering, and going on, a constant greeting of the new and parting with the old, with the continual cry of: "The king is dead! Long live the king!" What is back of it all? Whence do we come? Where do we go? What is the purpose of it all?

Lucile had had her hero worship, too. She had longed to emulate the great singers, the great musicians, the great poets. They had seemed so wonderful to her and she had felt so insignificant in comparison with them. They had achieved where she had failed. Perhaps



they had more talent than she. Again, perhaps they had been more diligent in pursuing their ideals. Now she recalled one of them, preeminent, the greatest pianist of them all, who had been told that he could never become a pianist. However, he had worked, in spite of this discouraging advice, faithfully and constantly, until he had surpassed them all. That is what will, ambition, idealism, and constancy of purpose can accomplish. As Lucile lay on her bed and thought of him, her very soul cried out: "Oh, for another chance."

Then there came into her mind the thought of our lives, for she was familiar with the teaching that the Ego takes on many embodiments during the long course of its evolution from the undeveloped phases of its existence to the de-

veloped. Man is animalistic, she thought, but he is developing into a superman. Art is one of the developed phases of his existence. With this thought came the assurance that she would return to earth again, after a long time spent in more spiritual regions. There she would have an opportunity to transmute all of the work, pains, and truths acquired in the present life into attributes which would yield their harvest of greater talents when she returned in a fresh young body to live again a physical existence and have the time and opportunity to achieve all that she had been



unable to realize in the present embodiment.

She meditated upon these ideas as she lay in her little room, and, thought, too, of her ideal, the foreign pianist. "He is still living," she recalled, "and he is older than I by several years. Perhaps I shall have time, even yet, to achieve a little more in this life." She felt so eager to live on and on, for there was so much more to accomplish, here in the physical world.

The new Moon looked in at her window and after a while the beautiful evening star, Venus, took its place. "I wonder if there are beings on that star," Lucile

thought, "human beings like us, who are being born into that world, striving, accomplishing a little of their ideals and then dying—achieving only a little, because life is too short a time in which to do a great deal, except only in a few cases, like that of the famous pianist. Yes, Venus is so beautiful, and it is said to be inhabited by a race of beings much more advanced in evolution than we earth dwellers are but in future ages, we, too, shall be as advanced as they now are. What a glorious future we all have! It is hard to realize it."

The room gradually darkened and the obvious world disappeared. In its place came the shadowy world of dusk which lingered until it merged into night and the world of day had vanished.

Lucile felt so light that she suddenly sat up and then stood. She was better now, she told herself. Why, yes! Really perfectly well! Even the tired back had gone and in its place was a lifting of life, enthusiasm, and joy such as she had never known. She went to the window, where she looked out at the starry sky and the distant horizon below of massed roofs and lighted windows. The sky is a symbol of eternity with its constant lights and great spaces, while the earth is the symbol of the earth life, with its restrictions and the flashes of speeding cars, fiery shuttles, weaving the lights of the suburbs with those of the city.

The low window opened on to a balcony. Lucile stepped out upon it and looked to the right and left, where the lights spread out the vistas of heavens and earth in still greater beauty—the lights of the suburb, where she had always lived, with the massing lights of the city, throwing their radiance up to the sky, even as the earth influences merge themselves with the higher life of the Spirit. Lucile seemed a part of it all. There was really no separation in space or circumstance if sympathy existed between all.

As these thoughts went through her mind, she suddenly became conscious of a presence standing beside her, and she

saw a tall, slender man, with a shock of shining hair that seemed like a halo around his head. He seemed to radiate a beautiful light which entirely surrounded them both.

Lucile recognized the man at once. Had she not heard him play and witnessed the hour of his triumphs, when immense audiences had paid him their utmost homage?

"You!" she gasped.

His radiant smile reassured her.

"Yes," he said. "I have come for you. I, too, have just been released from the tired worn-out body. We will go together, for we have always held the same ideals and so have the same destination."

"Death? Is this death?" she whispered.

(To be continued)

Our Eternal Value

By EVELYN F. HAMILTON



HE agnostic materialists' concept of man is that he is a biological entity; a soulless automaton, coming from nowhere and going nowhere after physical death. To them, death is extinction; there is nothing beyond the grave. As a result of this conviction they interpret moral life in terms of physical existence only, ignoring its spiritual aspect. Not believing in the continuity of life, they acquire no eternal values while on the earth plane.

Many good men living hold this concept in the face of the continuity of life as evidenced in nature and Christ's Resurrection. The shattering disillusionment of World War II at the height of Christian civilization has crystallized their belief. Physical death is an unalterable fact of mortal life, but unless the continuity of life be a conviction with us, all earthly right endeavor is futile. Conceding this point it is rational judgment to make provision while here, for our entry on the next life plane, so that we will not arrive there status quo, spiritually.

Many human lives are abruptly terminated by accident, disease, or self-destruction. If through ignorance or

wilful neglect Egos have acquired no eternal values while here, they arrive on the other side spiritually bankrupt. However, if they believed in the continuity of life and prepared for it, they would have some spiritual capital with which to begin the new adventure of living in the land of the Spirit.

There are two kinds of security tangible and intangible. The former consists of material possessions that insure economic protection. It is of temporary value on the earth plane only and has no validity on other life planes. We cannot take it with us when we leave here. All are familiar with the insecurity of mortal values. Intangible security consists of assets of mind, character, and Spirit, which are imperishable. It is a cosmic medium of exchange. As it is necessary to build economic security for survival on the earth plane, it is equally necessary to acquire spiritual security for the future of the Ego. The more of this we build here the more secure we are after transition. Many scriptural texts admonish us to do this.

A concrete example of one who obeys these injunctions is John D. Rockefeller Jr. He was in the news limelight

in December, 1946 for an outright gift of \$8,500,000 to the United Nations to purchase a tract of land in midtown Manhattan for their permanent home. He regards his vast material earth wealth as a trust of which he is the present custodian. He lives a Christian life to the best of his enlightenment; tithes his income; gives time and effort to race service; contributes large sums of money to philanthropic and cultural causes for human betterment and gives a good account of his earthly stewardship. However, we know that it is the attitude that counts—not the amount of material means used philanthropically. The widow's mite may be a much larger deposit in the cosmic bank of the Spirit than millions of dollars given without the desire to share and serve.

Many people regard physical death as a passport to heaven irrespective of their spiritual status on earth prior to their passing. This is a childish delusion, ignoring the cosmic Law of Consequence. Transition is not regeneration. We enter the next life plane in the same spiritual status that we leave mortal life. Those who are spiritually impoverished here confront much purging on the other side. Our mortal value is easily appraised in terms of physical, personal, social, cultural, professional, and financial assets. But what about our immortal value? What have we accomplished through living the earth years that is of worth—of use to us in our next life experience? Life in the present is but an interlude between the eternity of the past and the eternity of the future. At longest, even if lived to the normal span of years, it is very brief. When the light of mortal life is extinguished the Ego dis inhabits its robe of senseless clay and goes forth to meet the challenge of the great unknown. Our eternal value can never be fully reckoned until after the great transition. The grave is the only true test of one's immortality—of what values survive the physical years. This is verified in the lives of the saints,

martyrs, mystics, and others who have left living monuments that defy the corrosion of centuries.

In the present atomic era, physical survival is the big problem. The business of living has become so complex that values which transcend the material are obscured. Realizing how transitory earth life is, we should give serious thought now to foreplanning our spiritual status for the land of the Spirit. In so doing we will be able to omit the elementary preparation there. How can we ascertain our present eternal value? By putting the searchlight of truth upon ourselves in honest self-analysis. We should ask ourselves:

If transition should suddenly come would it find me spiritually prepared?

What assets of mind and Spirit have I acquired?

What Christian virtues of love, kindness, mercy, compassion, tolerance, pa-



tience, courage, fortitude, generosity, and unselfishness do I possess and apply?

What effective good have I accomplished?

What have I shared with the unfortunate?

What unselfish service have I rendered without thought of self-reward?

What account can I give of my earthly stewardship?

These and other self-revealing questions, if honestly answered, will enlighten us as to our spiritual status. Let us ascend from life on the sense plane to a higher consciousness that upholds imperishable values and builds soul security.

“Build thee more stately mansions,

O my soul,

As the swift seasons roll!”

MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic

(FIRST INSTALLMENT)

Initiation - What It Is and Is Not

PART I



IT IS NO rare occurrence to receive questions relating to initiation, and we are also frequently asked to state whether this order or that society is genuine, and whether the initiations they offer to all comers who have the price are *bona fide*. For that reason it seems necessary to write a treatise on the subject so that students of The Rosicrucian Fellowship may have an official statement for reference and guidance in the future.

In the first place let it be clearly understood that we consider it reprehensible to express condemnation of any society or order, no matter what its practices. It may be perfectly sincere and honest according to its light. We do not believe that we rise in the opinion of discriminating men and women by speaking in disparaging terms of others; neither are we laboring under the delusion that *we* have all the truth and other societies are plunged in Egyptian darkness. We reiterate what we have often said before, that all religions have been given to mankind by the Recording Angels, who know the spiritual requirements of each class, nation, and race, and have the intelligence to give to each a form of worship perfectly



suiting to its particular need; and thus Hinduism is suited to the Hindu, Mohammedanism to the Arab, and the Christian religion to those born in the Western Hemisphere.

The Mystery Schools of each religion furnish to the more advanced members of the race or nation embracing it a higher teaching, which, *if lived*, advances them into a higher sphere of spirituality than their brethren. But as the religion of the backward races is of a lower order than the religion of the pioneers, the Christian nations, so also the *Mystery Teaching of the East is more elementary than that of the West*, and the Hindu or Chinese Initiate is on a corresponding lower rung of the ladder of attainment than the Western Mystic. Please ponder this well so that you may not fall a victim to misguided people who try to persuade others that the Christian religion is crude compared with oriental cults. Ever westward in the wake of the shining sun, the light of the world, has gone the star of empire, and is it not reasonable to suppose that the spiritual light has kept pace with civilization, or even preceded it as thought precedes action? We hold that such is the case, that the Christian religion is the loftiest yet given to man, and that to repudiate the Christian religion, esoteric or exoteric, for any of the older systems is analogous to preferring the older textbooks of science to the newer ones which embrace dis-

coveries to date.

Neither are the practices of Eastern aspirants to the higher life to be imitated by Westerners; we refer particularly to the breathing exercises. They are both beneficial and necessary to the unfoldment of the Hindu, but it is otherwise with the Western aspirant. To him it is dangerous to practice breathing exercises for soul unfoldment; they will even prove subversive of soul growth, and they are, moreover, absolutely unnecessary. The reason is this:

During involution the threefold Spirit has become gradually encrusted in a threefold body. In the Atlantean Epoch man was at the nadir of materiality. We are just now rounding the lowest point on the arc of involution and starting upward on the arc of evolution. At this point, then, all mankind is immured in this earthly prison house to such a degree that spiritual vibrations are almost killed. This is, of course, particularly true of the backward races and the lower classes in the Western world. The atoms in such backward race bodies are vibrating at an exceedingly low rate, and when in the course of time one of these people develops to a point where it is possible to further him upon the path of attainment, it is necessary to raise this vibratory pitch of the atom so that the vital body, which is the medium of occult growth, may to a certain extent be liberated from the deadening force of the physical atom. This result is attained by means of breathing exercises, which in time accelerate the vibration of the atom, and allow the spiritual growth necessary to the individual to take place.

These exercises may also be used by a great number of people in the Western world, particularly those who are not at all concerned about their spiritual advancement. But even among those who desire soul growth there are many who are not yet at the point where the atoms of their bodies have evolved to such a pitch of vibration that accelera-

tion beyond the usual measure would injure them. Here the breathing exercises would do no harm; but if given to a person who is really at the point where he can enter the path of advancement ordinarily mapped out for the Hindu's precocious brothers and sisters in the West, in other words, when he is nearly ready for initiation and when he would be benefited *by spiritual exercises*, then the case is far otherwise.

During the eons which we have spent in evolution since the time when we were in Hindu bodies, our atoms have accelerated their vibratory pitch enormously, and as said in the case of one who is really nearly ready for initiation, the pitch of vibration is higher than that of the average man or woman. Therefore, he does not need breathing exercises to *accelerate* this pitch, but certain spiritual exercises suited to him individually which will advance him on the proper path. If such a person at this critical period meets some one who ignorantly or unscrupulously gives him breathing exercises, and if he follows the instructions accurately in the hope of *getting quick results*, he will get them quickly but in a manner he has not looked for, since the vibratory rate of the atoms in his body will in a very short time become accelerated to such a pitch that it will seem to him as if he were walking on air; then also an improper cleavage of the vital body may take place, and either consumption or insanity follows. Now please put this down where it will burn itself into your consciousness in letters of fire: *Initiation is a spiritual process, and spiritual progress cannot be accomplished by physical means, but only by spiritual exercises.*

There are many orders in the West which profess to *initiate anyone who has the price*. Some of these orders have names closely resembling our own, and we are constantly asked by students whether they are affiliated with us. In order to settle this once and for all,

(Continued on page 575)

Studies in the Cosmo-Conception

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken from The Rosicrucian Cosmo-Conception.

The Worlds

Q. What are the invisible worlds called?

A. In the Rosicrucian teaching the universe is divided into seven different worlds, or states of matter, as follows:

1. World of God.
2. World of Virgin Spirits.
3. World of Divine Spirit.
4. World of Life Spirit.
5. World of Thought.
6. Desire World.
7. Physical World.

Q. Why are they so divided?

A. This division is not arbitrary but necessary, because the substance of each of these worlds is amenable to laws which are practically inoperative in the others.

Q. What are some of these differences?

A. For instance, in the Physical World matter is subject to gravity, contraction and expansion. In the Desire World there is neither heat nor cold, and forms levitate as easily as they gravitate.

Q. Are time and distance important in the Desire World?

A. Time and distance are governing factors of existence in the Physical World but are almost non-existent in the Desire World.

Q. How do these two worlds compare in density?

A. The matter of these worlds also varies in density, the Physical World being the densest of the seven.

Q. Is the matter of any one world uniform?

A. No, each world is subdivided into seven regions or sub-divisions of matter.

Q. How does this appear in the Physical World?

A. In the Physical World the solids, liquids, and gases form the three denser subdivisions, the remaining four being

ethers of varying densities. In the other worlds similar subdivisions are necessary because the matter of which they are composed is not of uniform density.

Q. What further divisions should be considered?

A. There are two further distinctions to be made. The three dense subdivisions of the Physical World—the solids, liquids, and gases—constitute what is termed the Chemical Region. The four finer or etheric subdivisions of the Physical World constitute what is known as the Etheric Region.

Q. Of what is the Chemical Region the basis?

A. The substance of this Region is the basis of all dense form. From this chemical matter all the *forms* of mineral, plant, animal, and man have been built, hence they are as truly chemical as the substances which are commonly so termed.

Q. Does this apply to every objective thing?

A. Whether we consider the mountain or the cloud that envelops its top, the juice of the plant or the blood of the animal, the spider's thread, the wing of the butterfly, or the bones of the elephant, the air we breathe or the water we drink—all are composed of the same chemical substance.

Q. Is not the ether also physical matter?

A. The ether is also physical matter. It is not homogeneous, as science alleges, but exists in four different states.

Q. What is its main use?

A. The ether is the medium of ingress for the quickening spirit which imparts *vitality* to the forms in the Chemical Region.

Reference: *Cosmo*, 29-31.

WESTERN WISDOM BIBLE STUDY

Christmas--A Time for Prayer



I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

For this is good and acceptable in the sight of God our Savior;

Who will have all men to be saved, and to come into the knowledge of the truth.

For there is one God, and one mediator between God and men, the man Christ Jesus;

Who gave himself a ransom for all, to be testified in due time.

Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

Timothy 2: 1-8.

Although the occasion for St. Paul's letter to his beloved pupil Timothy, from which the above lines are taken, was not Christmas-time, there is, nevertheless, much in it which applies particularly to the time and manner of our celebration of the birth of our Saviour. As yet, humanity as a whole, not clearly understanding or fully responding to the spiritual truths involved in the Mystic Birth, has not learned to observe this Holy Season altogether in the light of its true significance.

The birth of the man Jesus, whose physical and vital bodies were used by the Christ Spirit during His three and one-half years upon our earth, symbolizes a spiritual awakening which takes place within every human being at some time during his evolutionary journey from the clod to God—a manifestation of the Christ Principle inherent in each of God's children. This awakening is followed by the growth of

a feeling of kinship or oneness with all other created beings, and a desire to express this in kindness and helpfulness to others—all of which is an event for great rejoicing and thanksgiving, not only by the individual himself and his brothers "in Christ," but by those Higher Ones who are ever striving to aid us in our struggle toward the spiritual heights. So it is that Christmas, in a double sense, is truly a time during which every Christian should exhort himself that "... supplications, prayers, intercessions, and giving of thanks be made for all men." It is a time to realize anew that "... there is one God, and one mediator between God and men, the man Christ Jesus." (*The Rosicrucian Cosmo-Conception* gives a full and logical explanation of this statement.

How wonderful it will be—and the time will be hastened by the efforts of every individual who endeavors to follow "in His steps"—when all the Christian world, having learned to practice His precepts, will "lead a quiet and peaceable life in all godliness and honesty." Then Christmas time will be marked by a world hosanna of rejoicing and thanks to God for all His many blessings—and particularly for the priceless blessing of His Son who came of His own free will to enter into the cramping confines of our earth and become its indwelling Planetary Spirit, and thus make possible our redemption from the grip of materiality. Then, too, there will be world-wide prayers for our fellow men, not merely for those whom we love; for those far away, as well as for those nearby; for those "in authority," as well as for those in lowly circumstances. Then, indeed, men everywhere will pray, "lifting up holy hands, without wrath and doubting."

TODAY'S SCIENCE

Radiation



SCIENTISTS are seeking to discover the mystery lying behind the spontaneous emission of light from certain types of life and elements. While there are some theories, the actual causes are yet unknown, as is also the fact that radio activity in the mineral kingdom and planetary radiance (the latter manifesting as Northern Lights) is as recent a manifestation in nature as altruism is in humanity. The occult investigator knows that when humanity attained a certain point of evolutionary development two thousand years ago, it became possible for the Christ, a great Sun Spirit, to enter into our planet. From this cosmic event, it and the four kingdoms evolving here received a tremendous acceleration of vibration, particularly the human and mineral kingdoms. In response to this inner stimulation, the advanced units of both kingdoms began to transcend the limitations of form and thus emanate energy. In humanity, the restricting selfishness of the personality could no longer contain entirely the increasingly dynamic Spirit nor prevent altogether the shining forth of light as good-will, humane activities, and as a more enlightened mentality. In the mineral kingdom a radio activity, practically non-existent previously, began when the light that is in everything was so powerfully stimulated that radium and a few other elements began to give off light because their atomic structure could no longer contain all the inner light. The etheric envelop of the planet responded to the powerful impulses generated by the

Christ Spirit in the increasingly radiant glow of the Northern Lights. Parts of its surface became electrically lighted by man.

The Illumined Ones, who are not in the dark even in regard to the future, predict that the day is not far distant when machines will be constructed to reveal the emanations of light about every individual. These will reveal beyond all contradiction how selfish or discordant thoughts and feelings dim the right feeling definitely increase it. Gradually, humanity will think and talk in dually, humanity will think and talk in terms of light potency. Gradually, radiance in atom, man, and planet will increase until it is far beyond anything we can imagine today, becoming entirely obvious and self-evident, and not just theoretical as it largely is today. And, in a far remote future, the planet and everything on it will be so fully impregnated with Christ light that (as predicted in the Bible) there will be no darkness anywhere, until finally the planet will attain a brilliance like that of the Sun.

Part of human destiny is involved in bringing these things to pass because it is through the mind, heart, and life activities of man that the light and power of God is transmitted to the human and three lower kingdoms. In the light of Christ's example man may discover how he is to proceed, and what qualities his life and motives must assume as he becomes like "the Light of the World". Man will do all He did and even greater

(Continued on page 570)



Astrology Department

Neptune--Aspects and Positions

By ELMAN BACHER

PART 1



IT IS INTERESTING to note the correlation of Neptune, ruler of Pisces, with the other two signs of the water triplicity. Cancer, cardinal and ruled by the Moon, is water as a generator of power—rivers, streams, waterfalls, and rain; Scorpio, fixed, is ice—compressed and static—symbolizing resource of power; Pisces, mutable, is water as an enveloping agency—fog, mists, miasmas, and above all the mighty ocean which encircles all bodies of land.

Cancer is the maternal body which generates sustenance for the new incarnation. Scorpio, ruled by Pluto, is the "collective unconscious"—the vast ocean of astral forces which surrounds the body of humanity. Pisces is the "Great Overshadowing"—the Divine Life in which we move and have our being. Neptune represents our capacity to "open up" or to "tune in" to the recognition of the Higher Agencies and to unfold our awareness of the divinity of Life. Through the "instrumentation faculty" of Neptune we can, depending on our states of consciousness, contact the sources of exalted inspiration or we can open the door to Pluto's realm and walk in the caverns of our unregenerate states.

This "overshadowing" of Neptune has been treated in a previous article by interpretation of the patterns in-

volving the twelfth house—the overshadowing of our own past incarnation which must be redeemed, to a degree, in the present one. However, *your own personal variation of Neptune's direct influence is shown by the house of your chart that has Pisces on the cusp—or Pisces intercepted—and the house which Neptune itself occupies.*

The former shows where illusion and disillusionment are concentrated; the channel of experience that indicates your need for developing Faith; if Neptune is afflicted, the Pisces house indicates where and how, in the past, you betrayed Faith and now need realignment with Principle. The Pisces house can indicate a relationship-pattern of deep spiritual value or one that is masked and veiled—its inner reality is not outwardly recognized by others. It is well to realize that the Pisces house of your chart is the one which **you, yourself, may understand the least clearly**—its realities are more "occult" than objective in quality and significance. It is where you can mislead yourself because it shows how, in the past, you may have misled others. In the extremities of your difficulties the Pisces house will show what, most likely, will impel you to seek Divine Assistance; seeing that chapter of your life through dark glasses you are moved to ask for guidance from Him who sees clearly.

The house containing your Neptune is your *direct expression of spiritual con-*

sciousness, the department of life in which you can be qualified to lead others to establish Faith, the focal point of your idealism, your capacity for establishing Heaven-on-Earth. Through your Neptune house the Divine says: "Be ye the voice for my words and the hands for my work." It is where and how you express your understanding of "Thy will be done, in earth, as it is in heaven."

Because of Neptune's affinity with the element of water, the fourth, eighth, and twelfth houses may be understood to be the most "congenial" for its placement. They represent the emotional and astral levels of consciousness and, placed therein, Neptune's sensitivity is more definitely emphasized.

The signs Pisces and Cancer are considered Neptune's two "best signs" because of their fluidic, emotional quality. Furthermore, since the Moon and Neptune are "personal mother" and "universal mother," respectively, the Moon's sign corresponds to the Neptune quality more than does any other, except Pisces. Therefore Cancer is considered the "exaltation sign" of Neptune—the dynamic, cardinal quality of the sign amplifies the sensitive mutability of Pisces. Neptune in this sign expresses with more "force" than it does in its dignity.

Neptune's slow travel—transiting each sign in almost the span of a generation—indicates it to be of great value from the standpoint of cyclic research. Millions of incarnations are made during Neptune's position in any sign; each group is like a miniature "life-wave" attuned to certain expressions of cosmic consciousness. The correlation of Uranus with Neptune in this respect is of particular value. Consider:

During the later years of the eigh-

teenth century occurred a stellar event of primary magnitude—the conjunction of Uranus with Neptune in the sign Sagittarius. New concepts were born, new ideals, new visions, and new prophecies of a liberated mankind were projected into the human scheme of things. Revolutions occurred, the old was shattered by blows of disintegrative effect. This conjunction carried over into Capricorn in the early eighteen hundreds. Metaphysical teachings were released, new concepts of art and morality were promulgated.

This activation by Uranus and Neptune was in the nature of a "cosmic lunation"—the dynamic Uranus and

PLANETARY VIBRATIONS

Each planet of our solar system is the body of a great spiritual Intelligence, reflecting divine Light and Life upon its sister planets and their inhabitants, thus encouraging the growth of consciousness and moral development. The impulse sent out by each planet partakes of the nature of the beings with which it has been in contact, and we therefore live in the vari-colored light of all the Planetary Spirits and the beings upon all the planets.

the spiritualizing Neptune provided a "new birth" for the entire human race. The "full moon" of this "lunation" was the opposition of Uranus in Sagittarius-Capricorn to Neptune in Gemini-Cancer during the early years of the twentieth century. A world war of devastating significance brought out into the open the levels of unrest and change which had been "gestating" all during

the last century. In other words, Uranus had returned to the "lunation point" and Neptune, like the full moon after a Sun-Moon lunation, had reached its halfway point. Persons who incarnate during a major planetary opposition do so for greater *awareness* of certain soul principles; Uranus-opposition-Neptune is *awareness* for the entire human family—a critical point in our evolution.

Those persons who incarnated while Neptune was in Aries were of the generation of visionary pioneers, particularly those who had Neptune in Aries and Uranus in Cancer—tumultuous souls who busied themselves in establishing the "new look" in human affairs: metaphysical teachings, woman's suf-

frage, birth control and all the other agencies of freeing humanity from outworn and crystallized concepts. We who incarnated during the opposition of the two planetary giants came into a world full of unrest and disturbance. We, by inner development and understanding, can take our rightful place in the scheme of things and make our contribution to the New Age, or, by inner undevelopment we can live—or try to live—by approaches that pertain to a bygone age and so find ourselves “out of line” with the changing aspect of things. Study Neptune in charts to determine how the persons concerned can be considered of this age, not just in it. Study the twelfth house conditions, the Saturn conditions and the afflictions to Neptune or to Neptune-Uranus, and get some sort of picture of how—or how not—the person is *cyclicly* “at home with this age.”

Neptune by position in the fourth, eighth, and twelfth houses conveys a certain natural sensitivity even if it is unsuspected—this pattern holds promise that sometime during the incarnation occult experiences are to be met and dealt with. It naturally follows that afflicted aspects to Neptune when in these houses are particularly acute.

Neptune unsuspected, like any other unsuspected planet, is, on a given cycle, a “traveler starting out on a journey.” If a traveler is not properly guided or instructed he easily risks taking the wrong roads, thus making many detours and delays before he arrives at his destination. Since Neptune is the transcendent expression of the “mental triad”—(Moon, Mercury, and Neptune being the “triad of transmission”)—the start of its new journey must be prepared for by (1) discipline and transmutation of subconscious feelings and redirection of feminine reaction-patterns—symbolized by the Moon—and (2) knowledge by acquisition of facts pertaining to spiritual life—as an expression of the intellectual faculties, sym-

bolized by Mercury. Neptune, misdirected, can result in perversion of understanding which can bring the person into contact with the forces of black magic; such experiences result in various forms of disintegration and loss of “inner plane awareness.” This, in turn brings many difficult experiences—during later lives—by which realignment with Truth must be made. Study carefully the house position and house rulership of an unsuspected Neptune to determine, as clearly as possible, *what direction Neptune should take for its immediate unfoldment.*

Since Neptune is a feminine, fluidic, and impressionable vibration *give careful study to the planet which disposes it*—(Venus for Taurus and Libra, Mercury for Gemini and Virgo, Moon for Cancer, and Sun for Leo)—because the conditions of the dispositor will indicate the essence of “what comes through Neptune.” For example, if Neptune is in Cancer—where it is particularly sensitive anyway—and the Moon carries an afflicted Mars vibration the indication is that the sex urge and the po-

Horoscopes for Subscribers Children

Should you wish to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this Magazine for one year, and accompany your subscription with an application for a reading. RENEWALS count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

ONE name only is drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birthplace, and Year, Month, Day (of month), and Minute of birth, as nearly as possible. Also please be sure to state if *Daylight Saving Time* was in effect.

NOTE: We give horoscope reading ONLY in this Magazine.

tential for destruction can be strongly stimulated by the activities of Neptune by lunations, progressed Moon, etc. If Neptune is in Taurus and Venus is unafflicted then the person can be a focal point for a very spiritual love-radiation, as well as an artistic agency. Synthesize the dispositor of Neptune very carefully and, in your assistance to another, plan your "road map" so that the person will know ahead of time when certain subconscious tendencies will be activated and he can

prepare his inner defences. Help him to understand the subtlety of Neptune's expressions—people who appear on the scene when his Neptune is activated negatively simply objectify his own inner subconscious levels. They may "tempt" him, try to mislead him for their own selfish purposes, or give him false instruction. Therefore he must, for best results, "cleanse his thoughts and reactions and establish awareness of *what he really is, why he is, and what he can become.*"

(To be continued)

An Important Warning

If letters of fire that would burn themselves into the consciousness of the reader were obtainable, we would spare no effort to procure them for the purpose of warning students on some particular points in connection with the practices of medical astrology. These are:

1. *Never tell a patient a discouraging fact.*
2. *Never tell him when impending crises are due.*
3. *Never predict sickness at a certain time.*
4. *Never, never predict death.*

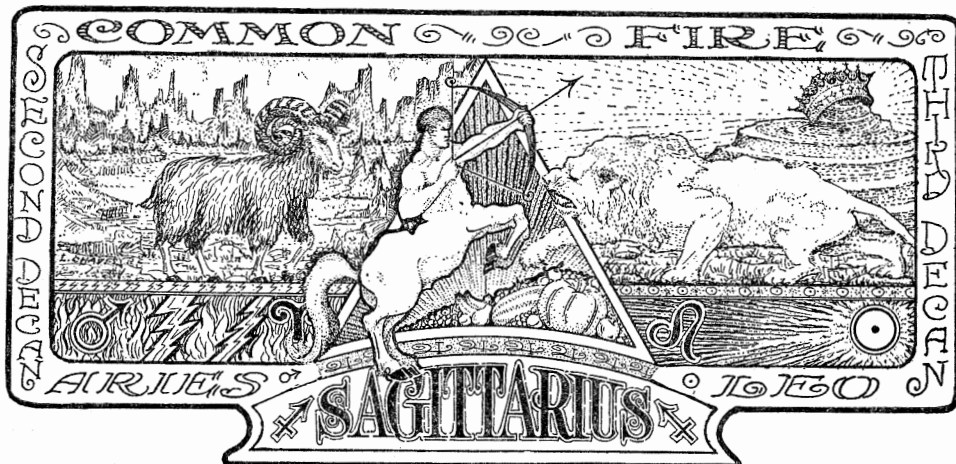
It is a grave mistake, almost a crime to tell a sick person anything discouraging, for it robs him of strength that should be husbanded with the utmost care to facilitate recovery. It is also wrong to suggest sickness to a well person, for it focuses the mind on a specific disease at a certain time, and such a suggestion is liable to cause sickness. It is a well-known fact that many students in medical colleges feel the symptoms of every disease they study, and suffer greatly in consequence of auto-suggestion, but the idea of im-

pending disease implanted by one in whom the victim has faith is much more dangerous; therefore it behooves the medical astrologer to be very cautious. If you cannot say anything encouraging, be silent.

Some students have a morbid desire to know the time of their own death, and probe into this matter in a most unwarranted manner; but no matter how they may seek to deceive themselves there are very few who would have the mental and moral stamina to live life in the same manner, if they knew with absolute certainty that on a certain date their earthly existence would be terminated. That is one of the points most wisely hidden until we are to see on both sides of the veil, and we do wrong, no matter what our ground, to seek to wrest that knowledge from the horoscope.

Moreover, it has been well said that "the doctor who prescribes for himself has a fool for a patient," and this applies to diagnosis of one's own horoscope with tenfold force, for there we are all blessed; either we make too light of conditions, or we take them too seriously, particularly if we investigate the time and mode of death.

—Max Heindel.



The Children of Sagittarius, 1948

SAGITTARIUS is the third of the fiery triplicity, representing common fire, or adaptable spirituality, and its natives usually live in the shifting strata of life. They thrive best when traveling or making changes in their work and environment.

Jupiter, the planet of optimism and benevolence, rules Sagittarius, and those born when the Sun is in this ninth sign of the zodiac are usually "hail fellow well met" in their sphere of life. Generous and tolerant in their attitudes toward others, the Sagittarians carry an uplifting vibration of friendliness and joviality wherever they go.

We find two general classes of people born under this double bodied sign. One is appropriately symbolized by the animal part of the centaur (half man and half horse), and is composed of roving soldiers of fortune, habitués of the race tracks and gambling halls. This type is out chiefly for a "good time," with a constantly changing scene. The moral standards are apt to be low and the nature unstable. Lacking in respect for the law, these people are often drawn into the less violent type of crime.

The more developed Sagittarian, represented by the human part of the

centaur, aiming the bow of aspiration at the stars, is of an entirely different nature. He is extremely idealistic, law-abiding, trustworthy, and likely to be respected and honored for his integrity and benevolence. Orthodoxy and regard for the conventions of society are strong in the natures of these natives, however, and this sometimes prevents their joining the ranks of the pioneers.

Usually endowed with a retentive memory and a quick and ready wit, the Sagittarians are admirable conversationalists and orators. As lawyers and ministers of the gospel, they stimulate and hold their audiences with a ready flow of facts and experiences.

Children born during the Sagittarian solar month this year will all come under the beneficent influence of Saturn trine Jupiter, and of Neptune sextile Pluto. These aspects are fortunate in both a practical and spiritual way, indicating strength of character, a philosophical mind, a benevolent disposition, and a strong sense of justice and fair play. There is also sound financial judgment, as well as spiritual insight.

Several other aspects usher in the solar month, most of them favorable. The Sun squares Saturn from November 22 to December 6, which indicates the

need of being careful in health matters, as well as endeavoring to see the bright side of life at all times. This vibration results from selfishness and lack of consideration for others, in previous lives, and therefore brings opportunities to cultivate unselfishness and consideration.

Three aspects to Venus brighten the beginning of the solar month: the sextile to Mars and Jupiter, and the trine to Uranus, lasting until December 7, December 4, and November 30, respectively, and all serve to accentuate the love (personal) side of the nature. Children born during this time will be ambitious, aspiring, adventuresome, and demonstrative in the affections. They should be taught moderation in spending as well as in display of the emotions. There is apt to be a liking for music, art, and poetry, and friendships and marriage are favored. The accumulation of wealth is also favored, and these natives will be jovial, optimistic, and generous.

There is also a conjunction of Jupiter with Mars from November 22 to December 11, which strengthens the constitution and increases the vitality. The earning capacity is also favored, but the mentality has a tendency to be tricky and deceitful.

Another favorable Venusian vibration begins November 25 and lasts until December 6: the sextile to Saturn. This aspect indicates diplomacy, tact, thrift, and a sense of justice. The tastes are simple and the morality high. General success in life is strongly favored.

Saturn trines Mars from November 26 to December 13, a configuration which gives a capable, determined, and energetic nature. There is executive ability, along with the forcefulness and endurance necessary for accomplishment. The health is also favored.

Beginning November 28 and lasting until December 14, the Sun is sextile to Neptune. This vibration favors the possibility of developing the spiritual faculties, for it intensifies the spiritual vibrations in the aura. There is a love

for the occult, and if other aspects favor, musical ability of an inspirational kind.

Another aspect to the Sun, the conjunction with Mercury, begins November 29 and lasts until December 21. This favors the memory and mentality, except when the orb is 3 degrees or less.

From November 29 until December 7, Mercury squares Saturn, a vibration which is apt to bring delays, slander, and secret enemies into the life, until the native has learned the lessons of uprightness, truthfulness, and friendliness. There is a liking for the occult, but an inclination to study it selfishly.

Two more fortunate aspects to Mercury begin December 5th and last until the 13th: the sextile to Neptune, and the trine to Pluto. Children with these vibratory patterns have a mind peculiarly adapted to the occult art, and sometimes develop a supernormal faculty. Magnetic healing is favored.

From December 12 to December 21, the Sun opposes Uranus, a configuration which makes a person high strung and apt to give way to the emotions on small provocation. Careful training in self-control and poise should be given these children, as well as in regard for the sanctity of marriage.

Uranus is also squared by Mercury from December 4 until the end of the solar month. This vibration tends toward an erratic, impulsive mentality, and accentuates the need for training in poise and self-control.

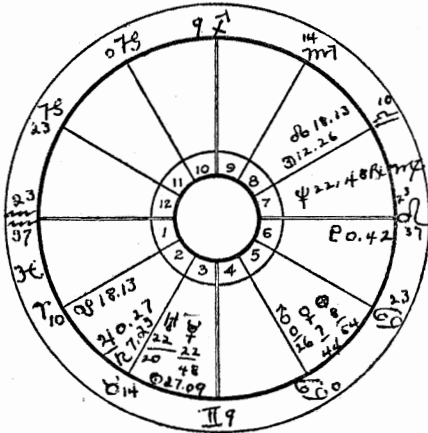
Two more favorable aspects to Mercury begin December 18 and last the rest of the solar month: the trine to Saturn and the conjunction with Jupiter. The trine to Saturn will greatly stabilize the mind, giving it depth and the power of concentration. There is good reasoning ability, and a patient persistence which permits no temporary failure to bar ultimate success. The conjunction with Jupiter gives a cheerful, optimistic, and versatile side to the mentality. Law and literature, as well as health, are strongly favored.

Reading for a Subscriber's Child

GARY N. M.

Born May 18, 1940, 1:15 A. M.

Latitude 39 N. Longitude 82 W.



This child's basic nature is definitely that of fixed earth, since he has the Sun and four planets in Taurus, one other planet (Pluto) in a fixed (Leo) sign, another (Neptune) in an earthy (Virgo) sign, and a fixed sign (Aquarius) on the Ascendant. Thus the general trend of the activities of this incarnation will be toward the mastery of the material side of life.

However, although Taurus is a fixed, earthy sign, we find that its earthiness is mitigated in this case by the trine of the Sun, Uranus, and Mercury to Neptune in Virgo. This indicates a highly spiritual side to the nature, obtained by persistent effort in past lives, and of inestimable value in the inner conflict to distinguish between illusion and reality. There is an innate attraction toward and understanding of spiritual truths, and a mentality that is quick, intuitive, and progressive. The natural practical ability of the Taurian may be directed into accomplishment along spiritual lines, rather than along purely material lines. Since Neptune is in the 7th house, the trine mentioned also indicates the prob-

ability of marriage to one who is of an occult, inspirational nature, as well as success as a public speaker on occult and mystical subjects.

The Taurians, ruled by Venus, are naturally artistic and musical, and this child should have more than average ability in these fields. In addition to the trine of the Sun, Uranus, and Mercury to Neptune, there is the sextile of Jupiter and Saturn in the 2nd to Mars and Venus in Cancer in the 5th. This configuration not only accentuates the musical and artistic ability, but also indicates a warmly affectionate nature, having much emotional depth. There is excellent earning capacity, natural personal charm, and the ability to persist in any chosen activity until success crowns the efforts.

The weakest spot in the chart, indicating the department of life in which there will be the severest lessons, is indicated by the Moon in Libra in the 8th house, square Mars and Venus in Cancer in the 5th. This accentuates the love for music, art, and the social side of life, but also indicates lessons in honesty and self-control to be learned through courtship and partnership. The temper is apt to be quick and there will be a tendency toward hasty speech and action at times—in spite of the stability given by the Taurian planets. The Taurians are usually inordinately fond of good things to eat, and this configuration accentuates this inclination. Careful training by Gary's parents during his early years to eat the simple foods, including plenty of fresh fruits and vegetables, will pay rich dividends in health during later years. Over indulgence in the appetites and desires can result in serious stomach and kidney disorders.

(Continued on page 570)

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.

Lawyer. Salesman

J. de B.—Born March 14, 1903, 2:00 P. M. Lat. 52 N. Long. 5 E. In this chart we find the pioneering sign Aries on the Midheaven, and its ruler, Mars, in Libra in the 3rd house, in conjunction with the Moon, trine Saturn in Aquarius and Pluto in Gemini, and opposing Venus in the 10th. Venus is in conjunction with the Dragon's Tail, sextile Pluto, and trine (8 degrees) Uranus. The Sun is in Pisces in the 9th, square Uranus in Sagittarius in the 5th. The authoritative Leo is on the Ascendant. This native could give competent service operating a travel bureau, as a salesman of art goods, manicure supplies, musical instruments, etc., or as a theatrical agent. Law, architecture, and ticket selling are other possible fields.

Milliner. Beautician

Joan C. K.—Born July 21, 1931, 1:30 A. M. Lat. 50 N. Long. 106 W. This young lady has the mental, progressive, humanitarian sign Aquarius on the cusp of the 10th house, and its rulers, Uranus and Saturn, in Aries and Capricorn, respectively, square to each other. In addition, Uranus trines Mercury in Leo in the 4th, and opposes the Moon in Libra; Saturn squares the Moon in Libra in the 5th, trines Mars in Virgo in the 5th, and opposes Venus, Pluto, and the Sun in Cancer. The versatile, mental sign Gemini is on the Ascendant, and its ruler, Mercury, trines Uranus and sextiles the Moon. As a telephone operator, government worker (clerical), milliner, beauty operator, saleswoman, or teacher, Joan could give efficient service.

Hostess. Entertainer

H. T. S.—Born January 10, 1917, 2:00 A. M. Lat. 40 N. Long. 80 W. The twelfth degree of Leo is on the cusp of the 10th house in this chart, and the Sun, ruler of Leo, is in the ambitious sign Capricorn, in the 3rd house, in conjunction with the Dragon's Head, square Jupiter, and in opposition to Saturn. The Moon is in Leo in the 10th, trine Venus in Sagittarius in the 2nd, and opposing Uranus in Aquarius in the 4th. The aggressive sign Scorpio is on the Ascendant. A vocation of a public nature, and one in which she could use her social and musical abilities, would suit this young woman best. As a hostess or entertainer in a club or pleasure resort, or managing a traveling theatrical or musical groups, she could do well.

Chemist. Printer

Robert C. B.—Born November 4, 1932, 1:28 P. M. Lat. 35 N. Long. 90 W. The vocational possibilities for this young man are indicated largely by Jupiter, ruler of the Sagittarian Midheaven, intercepted in Virgo in the 7th house, in conjunction with the Dragon's Tail, and sextile the Sun and Pluto. A fine mentality is indicated by Mercury in Sagittarius in the 9th, sextile Saturn in Capricorn in the 12th, the Moon in Aquarius in the 12th, and Venus in Libra in the 7th, and square Neptune in Virgo. The Moon is in the ascending sign, Aquarius, sextile Mercury, trine Venus, and square the Sun. As a chemist, analyst, engraver, printer, photographer, druggist, laboratory technician, or naturopath, this native could give splendid service.

Monthly News Interpreted

They, Too, Can Go to Heaven

The animals came to church here today, and they sat very solemnly as they heard a Church of England clergyman say there is a very good chance they will go to heaven. They will have to be good of course.

The extraordinary occasion for such piety in the animal kingdom was a special service at the Holy Trinity Church on the eve of the Feast of St. Francis, the patron saint of the animals.

Children of the community were invited to bring their pets. So, well behaved and decorous among the worshiping were:

Dozens of cats and kittens, some pretty with starched ribbons.

A tiddler in a jar—a tiddler being an English version of a sunfish.

A lamb with fleece only slightly soiled, accompanied by 8-year-old Mary Hyde.

Dogs, of course, including a bull mastiff and a tiny Pekinese.

A white mouse, which made some of the little girls nervous, was brought by 6-year-old Philip Parsons.

The 20 horses, brushed sleek for the occasion, were sized up by the head usher, who came to the doleful decision that they were too big for the pews. So they had to wait outside.

The Rev. L. J. Snell then told of the life of St. Francis and the work of the Royal Society for the Prevention of Cruelty to Animals.

"Animals and birds are a part of God's creation," he told the beaming children, "and there is nothing contrary to our Christian religion in the belief that our pets will live hereafter.

"There are animals and birds in Heaven as well as human beings and angels."

There were some growls and squeals, but no unseemly incidents. It turned out that the bull mastiff who made a pass at a basket of kittens wanted to lick them, not eat them.—*Los Angeles Examiner, October, 1948.*

Each species of animal is under the guidance and direction of what is known to the occultist as a Group Spirit which is an archangel belonging to a different

stage of evolution than our own. These Beings send the animal Spirits into incarnation from time to time to live in an animal body, one Spirit being in each vehicle. At death of the physical body, after a short sojourn in the Desire World, each animal Spirit, having gained a higher grade of consciousness than it had when it was born into a physical body, returns to its own Group Spirit and is reabsorbed by it there to remain until it is again sent back to the Physical World to contact new experiences and gain more self-consciousness. The love and care that we give the animals who are in our charge furthers them greatly in their evolution and in time they reach a stage that is similar in manifestation to our own. The Spirit of the animal is as deathless as is that of man, and like that of man was created within the great body of God.

It is nothing unusual for a clairvoyant to see animals in the Desire World before they become reunited with their Group Spirit and to recognize them, too, much to the delight of the animals. Animal Spirits do not stay out of incarnation as long as do the Spirits of human beings, as they go no farther than the Desire World before they again return to earth. The animals help the Group Spirits to evolve as they profit by the earth experience of the animals with whom they are always in closest touch, and when an animal is injured the pain which it suffers is felt far more keenly by the Group Spirit than it is by the animal itself because of the close connection between the two and the greater sensitiveness of the Group Spirit.

The Desire World to which the animals go after death is the same region that the orthodox Christian designates as the heaven world. So it really is a fact that animals go to heaven.

Modernistic Art Scored by Painter

"Modernistic art is being pushed center stage by ultra-clever promotion.

"The movement is largely anti-educational, anti-democratic, and definitely, in its effect, subversive. . ."

So declared Frederick J. Schwankovsky, Laguna Beach painter, teacher, writer and lecturer on art, before a contemporary art group yesterday at 1148½ South Westmoreland avenue.

In his talk on "Modern Art Trends," Schwankovsky stated that the "modernistic" touch is "part and parcel of the world revolution against civilization, governmental laws and intelligence in favor of a return to uncontrolled primitive impulse. . ."

"One of the advantages of the new school is that, taking a recent actual case, an old woman may become a master in it without any instruction." *Los Angeles Examiner*, September 20, 1948.

Call it modernistic art, surrealism, or by any other name, such productions as mentioned in the above reprint are still nothing short of monstrosities of art, producing grotesque, ridiculous effects which divert the mind from beauty and perfection and center it on distorted misshapen form, ugly and disarranged, which breeds disorder and confusion; and if too long indulged in, can easily lead to derangement of the mental faculties. Furthermore, such productions reveal the true character of their creator. Culture and appreciation of beauty, harmony, and balanced proportion are nowhere expressed in these incongruous creations and if looked upon too long are likely to have a disorganizing effect on the nervous system.

Modern art, surrealism, or whatever one wishes to call it, belongs to the same low vibration as does the discordant, inharmonious, so-called music which is filling the air; and both are a throw-back to prehistoric times when man was not fully aware of the fact that he had a physical body and was just beginning to develop a brain. People of refinement and true culture have nothing in com-

mon with the dull, discordant, noisy vibrations which were pleasing to a semi-self-conscious people who had no conception of melody, harmony, or beauty; therefore the cultured are practically immune from the effects of such low vibrations. But what of the children of our present generation who are being subjected to such indignities? Their minds and bodies are still in a formative stage and the things that they see and hear have a tremendous influence over them. Their future to a great extent depends on their training and environment; and if we do not give them the best possible surroundings—spiritual, mental, and physical—we need not expect to be held guiltless.

The world is full of beauty—marvelous scenery which only a few individuals, compared with the masses, are privileged to see, and it is the great privilege of the artist to be able to reproduce many scenes from nature which can bring into the home such marvels as the Painted Desert of Arizona, scenes from the Swiss Alps, the Caverns of Stalactites of England, the Table Bay Mountain of South Africa, to name but a few of the world's most marvelous scenic wonders.

If we wish to halt the downward trend manifesting in discordant noises masquerading as music and pictures both on the screen and canvas which are not only misleading but dangerous, we must replace such things with something more attractive which will turn the attention of the child to the artistic things about it which have an uplifting influence. This can be done, and the time to begin is right now. Many thinking people are realizing the situation and are ready to lend a helping hand. What we need most now is organization and a working plan to be carried out, all of which will come when we are ready to do our part. The Forces for good are always ready, but we are the channels through which they work. Public sentiment coupled with acts can and will change conditions.

READERS' QUESTIONS

The Trinity

Question:

I do not understand the statement made by Jesus, "He that hath seen Me hath seen the Father." (John 14:9.) Will you please explain what is meant?

Answer:

The Gospel by Saint John emphasizes more than the other three Gospels the Religion of the Father and the actuality of the Holy Trinity. It is to the Doctrine of the Trinity that he refers in the statement you mention.

God is One, but at the same time He is triune, embodying the Father, the Son, and the Holy Spirit, or the Will, the Wisdom, and the Activity Principles. Each is a definite spiritual Power, but they are closely interrelated and function as a unit. Max Heindel, in *Gleanings of a Mystic*, gives the following clarifying information on this subject:

"The inspired apostle gave us a wonderful definition of Deity when he said that 'God is Light,' and therefore 'light' has been used to illustrate the nature of the Divine in the Rosicrucian Teachings, especially the mystery of the Trinity in Unity. It is clearly taught in the Holy Scriptures of all times that God is one and indivisible. At the same time we find that as the one white light is refracted into three primary colors, red, yellow, and blue, so God appears in a threefold role during manifestation by the exercise of the three divine functions of *creation*, *preservation*, and *dissolution*.

"When He exercises the attribute of *creation*, God appears as Jehovah, the *Holy Spirit*; He is then Lord of law and

generation and projects the solar fertilizing principle *indirectly* through the lunar satellites of all planets where it is necessary to furnish bodies for their evolving beings.

"When He exercises the attribute of *preservation* for the purpose of sustaining the bodies generated by Jehovah under the laws of Nature, God appears as the Redeemer, *Christ*, and radiates the principles of love and regeneration *directly* into any planet where the creatures of Jehovah require this help to extricate themselves from the meshes of mortality and egotism in order to attain to altruism and endless life.

"When God exercises the divine attribute of *dissolution*, He appears as *The Father* who calls us back to our heavenly home to assimilate the fruits of experience and soul growth garnered by us during the day of manifestation. This Universal Solvent, the ray of the Father, emanates from the Invisible Spiritual Sun.

"These divine processes of creation and birth, preservation and life, and dissolution, death, and return to the Author of our being we see everywhere about us, and we recognize the fact that they are activities of the Triune God in manifestation."

In *Freemasonry and Catholicism* we find further helpful information: "Let the student ponder well the relation of *fire* and *flame*; the formes lies sleeping, invisible in everything, and is kindled into light in various ways: by a blow of a hammer upon a stone, by friction of wood against wood and by chemical action, etc. This gives us a clue to the

identity and state of *The Father*, 'whom no man hath seen at any time,' but who is revealed in 'The Light of the World,' the Son, who is the highest Initiate of the Sun Period. As the unseen fire is revealed in the flame, so also the fullness of the Father dwelt in the Son, and they are one as fire is one with the flame in which it manifests."

Helping Others

Question:

You stress helping others by means of the Philosophy and astrology, but do you not think there is a real danger in attempting to advise others until one has some firsthand knowledge of his own?

Answer:

In our opinion there are many opportunities for aiding others by means of the Philosophy and astrology before one has gained the firsthand knowledge which positive clairvoyance makes possible, and it is our duty to share our knowledge with others, as well as to use our talents, as taught by Christ Jesus in Chapter 25 of St. Matthew's Gospel. However, we certainly do not think that it is sensible to advise others until one is fully competent to do so, particularly by means of astrology.

Insufficiently trained and inexperienced astrologers can do a great deal of harm, and it would be for the eternal welfare of all concerned if every astrologer realized the full extent of his responsibility in giving out information or advising from the horoscope. Especially is this true in diagnosis of disease, for few people can withstand the power of suggestion sufficiently to keep from being affected by adverse information. Certainly, much discrimination should be exercised in using astrology, even by

those who are not only technically trained but also spiritually developed.

As for helping others with our knowledge of the Philosophy, or with our knowledge of spiritual truth, we should say, there is surely much help that can be given simply from an understanding of the basic laws of Rebirth, Cause and Effect, Attraction, etc., even if we have not yet unfolded our faculties sufficiently to know that they are true by "firsthand" knowledge. Much that our reason and intuition sanction can of course be proved by experience and observation here on this physical plane.

Let us take, for example, someone who comes to us with the problem of being mistreated or misunderstood by others. Surely there can be no doubt in the mind of any occult student that our thoughts and feelings establish a vibratory rate which attracts to us people and environment of a like nature. In other words, our outer environment is a reflection of our inner state, and if we would change our circumstances we must start with ourselves and establish a new auric vibratory rate. When we think and act in a kindly, considerate manner toward others, we will surely receive kindly, considerate treatment from others. That can and has been demonstrated many, many times by students of Truth all over the world. In fact the power of the Love vibration has no bounds, and the more we practice the use of it and encourage others to do the same the sooner will peace and harmony be established in our own lives and in the lives of others.

As a final word concerning the giving of advice to others, let us emphasize the fact that we should always encourage people to make their own decisions, and thus learn the highly essential quality of self-reliance. We best help others by helping them to help themselves.

NUTRITION AND HEALTH

ROSI CRUCIAN IDEALS—The Rosicrucian Teachings advocate a simple, harmless, and pure life. We believe that a vegetarian diet is most conducive to health and purity; that meat of all kinds, as well as alcoholic drinks, tobacco, and stimulants, is injurious to health and spirituality.

As Christians we believe it is our duty to refrain from sacrificing the lives of animals and birds for food, and so far as possible to refrain from use of their skins and feathers for wearing apparel. We consider vivisection diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and to clear the channel for the inflow of higher forces. Our motto is: *A sane mind, a soft heart, a sound body.*

Occult Biochemistry

By CARL THOMAS



IT IS BECOMING more and more a recognized fact that malfunctions of the physical organism are a precipitation into the objective world of an inner, egoic condition of imbalance. The American Medical Association, for example, has said that ninety per cent of all alimentary and intestinal disorders are caused by chronic worry. This is but another instance of proof that all of the multifaceted aspects of phenomenal existence can be traced back to an underlying unity.

There are two substances, chemical and life ether, which are used by forces of nature to create form. Each ether expresses itself in two separate and distinct phases, or poles. One pole is predominantly positive and aggressive, the other is predominantly negative and passive. It is from the union of these two poles of this universal substance that form is created.

Within every living cell of the body there is a positive and negative vibration. The positive vibration finds expression through the medium of potassium phosphate, which is positive and energetic in action; the negative vibration finds expression through the medium of calcium phosphate, which is negative in its expression. The two sexes symbolize and express this same duality, the male being the positive, and the female

the negative.

Calcium phosphate is the base of all protoplasmic matter, in which is imbedded and nourished the positively charged nucleus. Milk has been hailed for years as the most perfect and complete food, and when we realize its calcium content is larger than that of any other food the importance of milk to the growing organism can be easily seen. Calcium phosphate has an affinity for albumin, and this affinity is of prime importance in forming the protoplasmic substance of living cells. The albumin content of the pituitary secretions indicates that gland as the controlling center for the creation of new cells.

For many years members of the medical profession have labored in little known laboratories seeking a specific for the common cold. Their labor would be more productive if they turned their attention to the body's assimilation and use of the pituitary secretions, and applied these findings to the problem of the common cold. These secretions of the pituitary gland have a high albumin content (as science has already discovered); albumin requires calcium phosphate to form protoplasm; and protoplasm is a necessary component in the formation of new cells. In these words is found the crux of the problem of the common

cold, for the cold is only the result of nature's efforts to rid the body of an excess of albumin.

Esoterically, it can be said that a predominantly positive *attitude of mind*, a highly aggressive personality, will project itself into the body functions. Negative emotions, too, will be so projected. Perfect health is the result of a perfect balance in the body, a *harmonium*, of its positive and negative poles. The outer self and the inner self are only more or less attenuated degrees of the One existence.

As calcium phosphate combines with albumin in the anabolism of cell structure to embody the positive pole of the universal creative substance, calcium sulphate is needed in the building of cell walls to protect and keep virgin and segregated the protoplasm thus formed. This wall performs the function of excluding all foreign substance detrimental to the well-being and perfect functioning of the cell life, and expelling from the cell all waste products incidental to its growth and development. The cell wall not only excludes from the cell all inimical matter, but it permits the passage through the wall and into the protoplasm of all substances required for its nourishment. A rather crude comparison is polarized glass, which is transparent when approached from one side and impervious to the transmission of light waves from the other side.

Each cell is a unit of consciousness, autonomous consciousness, which confers on it the ability to select and reject the substances which contribute to the good or ill of its existence. This cell consciousness, sometimes called simple consciousness, operates automatically and invariably, and the successful performance of this function is in no manner related to the bulk of food eaten. Large amounts of the favored foods of today are devitalized of the substances necessary for cell nourishment. During the recent war it was discovered that many

young men from wealthy families, who were in a position to eat as much food and as great variety of food as they desired, were actually undernourished. The term *hidden hunger* was coined from this discovery.

The medical profession is in the habit of speaking learnedly of those little animals we call germs, and of how they cause the various diseases. But the truth is that any disease is caused by a lack, and the germ is a secondary *effect*.

When insufficient amounts of calcium sulphate are taken into the body, the cell wall cannot efficiently perform its function, and if this lack becomes serious the cell wall will disintegrate. The disintegration will permit the protoplasmic body of the cell to be flooded with metabolic poisons. This dying, disintegrating protoplasm is what is known as pus. The body must rid itself of this waste in some manner, and that is the function of the germs. The germ is a microscopic amoeba-like animal which consumes pus as it is formed in the body. Thus it is that the much maligned germ serves a good and useful purpose in the economy of life. When the germs have accomplished their purpose, in spite of the large amounts of toxic substances that man solemnly swallows to destroy the germs, man "gets well."

If the formation of pus in the body proceeds at a greater rate than the ability of the germs to consume it, the body (the intelligent consciousness in each cell) will create an abnormal heat to burn away the excess waste matter. And man seeks to destroy this fever just as assiduously as he seeks to destroy the germ!

One of the prime requisites of healthy body tissue is that it be elastic. It must be noted that elasticity means not only the ability to expand, but the ability to contract as well. This factor of elasticity can be demonstrated by pinching up the loose skin on the back of the hand and watching it spring back when re-

leased. if the same experiment is performed on a dead body, the tissue will retain the position it is forced into.

Calcium fluoride is the substance in the body which gives tissue this *tone*, and the lack of the proper amount becomes evident in many ways. Double chin, wrinkles, varicose veins, dandruff, brittle nails, horny skin, etc., all are conditions that indicate such a lack. There is also a close connection between this condition in the body and such neurotic emotions as anxiety, fear, melancholia, and mental dullness.

Calcium fluoride is necessary to build tensile strength into body tissue. This is particularly important to the sac which encases the brain. An active brain requires this tone in its sac, which holds the positive and negative poles together and prevents the dullness and loggy feeling that is sometimes experienced. This lack of tone is also prevalent in all cases of *ptosis*.

Most of the above information can be found in any standard treatise on biochemistry, but perfect health cannot be maintained just by knowing these things. There are three simple and easy things which must be done to attain that end. They are: (a) Correct eating, (b) correct breathing, (c) correct thinking.

Let it be clearly understood, *there is no nutritive value in vitamin pills*. The taking of vitamin pills is an attempt *artificially* to vitalize modern foods which have been devitalized. There are many cases where vitamin pills have been observed to have a toxic effect.

All fresh food, in its natural, unadulterated state, is a balance or combination of the positive and negative poles of the creative force. A grain of wheat, for example, has a positively charged kernel and a negatively charged husk, and an Intelligence greater than that of any human has contrived this arrangement so that when the whole grain is eaten man is consuming a naturally balanced diet. This principle of balance is found

in all fruits and vegetables. But man, in his negative colossal conceit, creates a condition of imbalance by discarding the negatively polarized coating of the grain of wheat; then seeks to restore the original condition by dosing himself with vitamin pills. And man blissfully continues to starve himself, for there is a vast difference between the vitamin content of food, which can be restored, and its natural polarization, which cannot be restored.

Water is a food. In addition to the valuable mineral content, which is a needed adjunct to the nourishing properties of bulkier food, the liquid content of water is necessary to the proper functioning of the body processes. Some three thousand years ago the Egyptians discovered that water has the distinctive and unique occult property of being a cleansing agent of the aura.

The importance of water can be seen in the *chyme*, which is the normally fluidic or semi-fluidic content of the small intestine. This is the sea out of which all life is born, so far as the body is concerned: for it is the fluids, not the solids, that are absorbed from the intestine and distributed throughout the system. Physiologically, perfect digestion is possible only when the *chyme* is kept fluidic.

Water acts as a catalytic, or solvent, in certain important body functions. Cells, for example are dehydrated after they have performed their work, and their poison-laden water is carried to the excretory organs where the waste is deposited, and the purified water is reused.

One of the most dangerous by-products of metabolism is the various acids. Normally, water helps to neutralize these acids. Oxalic acid is largely caused by the popular way of preparing grain foods, referred to above. That is what your doctor is talking about when he warns against a starchy diet. Uric acid, and sulphuric and phosphoric acids are

(Continued on page 574)



Christ--The Healing Principle

“CHRIST is an embodiment of known.”
the Wisdom Principle, and in proportion as the Christ is formed in us we attain to health.”

We human beings, as microcosmic cells in the great macrocosmic body of God, have inherent within us the Love-Wisdom Principle, and upon its unfoldment (by purity, service, and impersonal love toward others), depends our own health, as well as our ability to heal others. So it is that if we aspire to attain permanent health for ourselves, or to serve as a co-worker in the blessed healing work of the Christ, we must learn to love as He loved.

For most people this is not easy. Actually, it necessitates a consecrated life in which the personal prejudices, resentments, jealousies, suspicions, and passions are gradually sacrificed. As these tentacles of the lower self are loosened and eradicated, a feeling of unity toward all that lives becomes established; an impersonal love and compassion enters in and may be directed toward others to aid them toward health and joyous living. The purer the channel, and the stronger the will, the greater the volume of LOVE that may be liberated and sent forth to harmonize and heal.

Fulton Oursler in his inspiring book, *The Precious Secret*, states that “Sacrifice and unselfish love are two of the most potent medicines the world has

At this Holy Christmas Season the earth is laved in His Light and Love. Ours is the blessed opportunity of lifting our hearts anew to Him and becoming better co-workers with Him in releasing His healing balm to the world.

* * *

Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

November	5—12—19—26
December	2—10—17—23—30
January	6—13—19—26

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

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READING FOR A SUBSCRIBER'S CHILD

(Continued from page 560)

The aspiring sign Sagittarius is on the Midheaven of this chart, and its ruler, Jupiter, is posited in Taurus in the 2nd, in conjunction (7 degrees) with Saturn, sextile Mars and Venus in the 5th, and square Pluto in Leo in the 6th. Dealing with finances will come natural with Gary. He could be successful in banking, manufacturing (of candy and other foods), real estate, publishing, farming, or catering.

TODAY'S SCIENCE

(Continued from page 553)

things, as He Himself promised; a promise often mistakenly believed to apply solely to religious teaching and healing activity. However, since all good work is God's work, all activity in education, science, politics, business, art, and all other fields of endeavor is spiritual, Christlike activity, once man forsakes selfishness and egotism and lives but to help make the world a better place for all humanity. Selfless service will then not only bring happiness and peace to earth, but will automatically add to the radiance of the doer and to that of the planet.

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THE ROSICRUCIAN FELLOWSHIP

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Children's Department



The Adopted Brownie's Friend

By D. D. ARROYO

JOHN ANDREWS watched the happy smile on his wife's face one evening as she gazed out the window into the open field next to their house. Beyond their yard in the tall grass he saw the bright head of Joan, their oldest daughter, bobbing above the grass. Lower and almost level with the grass was the small dark head of his baby daughter.

He dropped his paper and went to stand by his wife, Elaine, and put his arms around her. "They're pretty nice children, aren't they?"

"Just about the nicest in the world." His wife turned and smiled. "I don't mean to be boastful. All children are the nicest in the world really, but I'm glad we can help these two on their journey through this life."

"Yes," Mr. Andrews replied, "it is good for us to remember they are loaned to us by love, and we must share the love and not let pride or selfishness spoil our feelings."

Elaine pushed a straggling lock of hair from her husband's eyes and showed him to a chair by the window. "Sit down, I must tell you about Gricky. Something new has been added."

Mr. Andrews looked out to where their cat, Jiggs, went hurrying to the chil-

dren. As he reached them Gricky, their adopted brownie, hopped up on the cat's back. The cat dashed playfully back and forth, sometimes jumping up and down, and Gricky bobbed about on his back like a rodeo rider breaking a bronco. The children laughed merrily, but merriest of all was the gay peal of Gricky's tinkly laughter.

Mr. Andrews had found that if he really listened carefully he could sometimes hear the silver bell-like tinkle of Gricky's laughter. It was the most beautiful sound he had ever heard, and he understood that he didn't really hear it with his ears, but more with his heart.

Looking up at his wife, he asked, "What new has been added?"

Elaine tweaked his ear playfully. "Gricky has found a friend of his own kind—out in the fields there. Now, isn't that exciting?"

Mr. Andrews said, "Not really? We aren't going to have a houseful of brownies, are we?"

Elaine ruffled his hair fondly. "No, silly. This is a little fairy. She lives with the buttercups. I think that's her work among the buttercups. Gricky and the children visit her every day."

"It's not a romance between Gricky

and the fairy, is it?" asked her husband, delighted with this news.

His wife frowned thoughtfully. "Why, I don't believe they have romances. They love each other so naturally. It's a beautiful sort of love that makes me feel that we humans don't know as much about loving as these younger relations of ours."

John put his arm about his wife's shoulder, "You're right, Elaine. When we learn more of our younger relations, it will teach us a great deal about how to act with our own human brothers. We'll learn many of the things we've forgotten as we have progressed out of these past cycles of experiences. I'm glad we have a chance for such a close friendship with Gricky. But tell me more about the new family friend."

"She's a beautiful little girl," replied Elaine. "Quite a bit smaller than Gricky. She is slender and graceful, and very shy. She's only at ease with the children and Gricky. She hasn't got used to me yet. Her name is Walda, and she has let me see her only once."

John asked "How do these little folks get their names? Do they name themselves, or do beings more advanced than they name them? I've always wondered about that."

"Well, John," Elaine explained, "I'm not too sure about that. People long ago knew more about them than we do. The more commercial civilization became, with cities, noise, and dirt, the farther these folks have retreated away from human beings and out of their sight. I guess we can't expect to know much about them until we learn to respect them and grow on better terms with them, but I have this funny idea of my own. I think some of them may have been named long ago when they were still in contact with humans. Perhaps the angels name some who work with them, doing the work they are instructed to do. I think many of these

"little folk" are less advanced than others, and these I think have not troubled to find names for themselves even yet. That kind would never approach humans, anyway. Some of the more advanced ones figure out names for themselves from a harmonious nature sound that appeals to them."

"That sounds probable to me, Elaine," John said. "It's certainly interesting to think about these little folk. Don't you think the day is coming when



we will be more closely in contact with them again?"

"I'm sure of it," Elaine said, "and I think there are faint hints of that beginning now. Walda must be advanced like Gricky. She lives among the but-tercups, and takes care of them. They are like golden bells, and she swings the tiny cups and listens to the music they make. She can hear the songs of nature which our ears can never distinguish. At night she dances happily among them."

John interrupted. "All of these little folk seem so very happy. It's we humans who are out of tune with the world and feel so miserable. If we could only feel happiness all the time the way they do."

Elaine said, "Yes, we have to learn happiness, but for them it's their natural way of living. They do the work meant for them to do, and they are happy doing their part. Now Walda attracts the bees to spread the flowers' pollen. She directs the little color elementals who paint the flowers. She supervises the scattering of seed so that new plants can be born. It's a busy life. Gricky and the children adore watching her."

"Well, well," marveled John, "do you suppose Gricky will find other little friends?"

"He probably will, but not for awhile. They are all too interested in finding out more about Walda. But we've got to call them in to bed now."

"After they go to sleep," John suggested, "let's go see if Walda will show herself to us."

The children turned quickly when they were called. Gricky leaped ahead of Jiggs, springing into Mr. Andrew's arms. He danced up his arm and reaching his shoulder, puckered up his lips and made a little whistle. The whistle sounded like a tune Mr. Andrews whistled around the house.

Elaine laughed, "You see he's imitating you. He grows and learns the way the children do. He imitates anything that amuses him."

Joan and Sally ran into their mother's arms. "It's such a lovely night, Mother. Walda is so beautiful. See the dance she did." Joan repeated the little movements on the porch, and Sally gurgled and tried to do the same. Mr. Andrews waited until they had finished and led his family inside. Carefully he placed Gricky on his favorite shelf in back of the crystal vase. The little brownie smiled and waved happily at them all, and then curled up sleepily.

The loving parents tucked Sally in her crib, Joan in the small bed nearby, and listened to their prayers. Before they put the lights out Joan whispered,

"Oh, Mother and Daddy, can't we plant some roses in our garden? Walda loves them so, and there aren't any here. She would love to be near roses."

"Yes, dear, we'll try to," Mother promised.

After Joan and Sally went to sleep, Mr. and Mrs. Andrew walked through the field together, stopping at the spot where the children had been playing when they called them in to bed. Among the gay buttercups they waited quietly. Soon they heard a soft tinkle of music and saw a tiny shining fairy form vanish too quickly to be seen among the flowers.

"She's still shy," whispered Mrs. Andrews. "We'd better go so she can finish her work. She's going from blossom to blossom and perhaps tucking in the little color painters. Maybe she helps to see that each flower cup is filled with dew by morning time, too."

"Do you suppose," John asked, "if we planted a rose right out here for her, she'd be happy?"

"That's a lovely idea," Elaine said, "We'll put one here for her right among the buttercups, and then we'll plant more in our garden, too. Perhaps, the next stage in her evolution will be with roses."

They looked once again, and this time saw the tiny fairy form dancing. Her golden garments shed soft rays of light. Her figure was like that of a tiny woman, her face delicate, and each tiny feature beautifully molded. They thought she was the most exquisite little figure they had ever seen. About her was grace and beauty, and the utter and complete happiness that Gricky also radiated.

John and Elaine walked back to the house feeling humble and happy with the mysterious wonders of the world. They felt truly blessed, and hoped that day by day they would learn more about the little folk and understand their work in the world.

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The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

World Headquarters

OCCULT BIOCHEMISTRY

(Continued from page 568)

largely caused by an excessively protein diet. There are others, and it is normal for these acids to be present in the body, except in excess.

The person who knows how to breathe correctly, *and does so*, is a rare creature. It has been estimated that in an entire life span the average person never uses more than two-thirds of his available lung area. The unused portion of the lung will eventually begin to atrophy and disintegrate, and soon reach the point where there is incipient tuberculosis, pneumonia, etc.

The air that is breathed supplies the body cells with that intangible positive pole of life, just as the food we eat contributes toward the building of the negative pole. In addition to this positive charge, the four air elements, oxygen, hydrogen, nitrogen, and carbon contribute to the building of the organic part of each cell.

Each cell of the body breathes. (Refer to the remarks above about calcium fluoride.) The deeper the cell breathes, the more alive it is, for as the cell breathes it oxidizes the waste products of cell growth. This residue is excreted through the lungs, as carbon dioxide, and of course the deeper the individual breathes the more carbon dioxide can be exhaled. This deep breathing should be practiced until it becomes involuntary.

The intelligence that is inherent in each cell will direct the body process perfectly if it is not interfered with by the individual. However, this intelligence is entirely subjective in its reasoning, and can very easily be imposed upon and controlled by the objective will. A sustained feeling of cruelty, for example, will produce defective vision; a sustained mental attitude of jealousy will produce liver and gall bladder disorders, and the cause and effect will on occasion manifest in two different

incarnations.

Intestinal and digestive process are more sensitive to thoughts and emotions than perhaps any other body functions. The chyme, as we have pointed out, should normally be in a fluidic or semi-fluidic state; but hard, grasping thoughts will harden and crystallize the chyme, causing constipation and other disorders.

Correct thinking means constructive, creative thinking. We must develop the habit of directing our attention away from mean, petty things, for what our attention is upon, we become. We can avoid childish and destructive displays of temper by remembering that we are not offended until we *take* offense. Our physical health is a projection of our mental health. We must be obedient to the Laws of Life in all respects, else a discordant condition will surely result. Some two thousand years ago a Great Teacher told us about all this, but judging from the many ills that afflict mankind, we have been very inept pupils.

MAX HEINDEL'S MESSAGE

(Continued from page 550)

please note that The Rosicrucian Fellowship has constantly taught that *no spiritual gift may ever be traded for money*. If you bear this in mind, you may know we have no connection with any order which demands money for the transference of spiritual power. He who has something to give of a truly spiritual nature will not barter it for money. I received a particular injunction to this effect from the Elder Brothers in the Rosicrucian Temple, when they told me to go to the English speaking world as their messenger, a claim I do not expect you to believe *save as you see it justified by fruits*.

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